

The **CHRISTIAN CENTURY**



A Journal of Religion

Are Christian Missions
in the Far East
Worth While?

By Harry Emerson Fosdick

Out of a Job

By Alva W. Taylor

Fifteen Cts. a Copy—November 10, 1921—Four Dollars a Year

JAN 16 1922

Does Your Church Sing This Great Hymn?

Try it on Your Piano—Read it thoughtfully—Watch for Another Next Week.

ACADIA 11,10,11,10.

JOHN G. WHITTIER, 1807-1892

W. C. T. MORSON, 1909



1. O broth - er man, fold to thy heart thy broth - er;
2. For one whom Je - sus loved has tru - ly spo - ken,—
3. Fol - low with rev - 'rent steps the great ex - am - ple



Where pit - y dwells, the peace of God is there;
The ho - lier wor - ship which he deigns to bless
Of him whose ho - ly work was "do - ing good;"



To wor - ship right - ly is to love each oth - er,
Re - stores the lost, and binds the spir - it bro - ken,
So shall the wide earth seem our Fa - ther's tem - ple,



Each smile a hymn, each kind - ly deed a prayer.
And feeds the wid - ow and the fa - ther - less.
Each lov - ing life a psalm of grat - i - tude. A - men.



The above hymn is selected from the matchless collection,

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Charles Clayton Morrison and Herbert L. Willett,

Editors

The hymnal that is revolutionizing congregational singing in hundreds of churches.

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Think of being able to sing the Social Gospel as well as to preach it! The Social Gospel will never seem to be truly *religious* until the church begins to sing it.

* * *

Note the beautiful typography of this hymn: large notes, bold legible words, and *all the stanzas inside the staves.*

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THE CHRISTIAN CENTURY is a free interpreter of essential Christianity. It is published not for any single denomination alone, but for the Christian world. It strives definitely to occupy a catholic point of view and its readers are in all communions.

EDITORIAL

Is the Church a Collection Agency?

THE war had scarcely ceased when a hardy clergyman made his declaration of independence in the Atlantic Monthly. He had been used as a collection agency and as a propagandist for all sorts of causes. He said he was through. Dr. George A. Gordon of Old South church, Boston, a leading Congregational minister, bolted the plans of his denomination, and insisted on the right of his congregation to make its own apportionments to benevolences. His church, too, had always been unusually generous. Rev. George Parkin Atwater has made a new classification of the roles of a minister. The average minister is "priest, prophet and publican." When one examines into the reasons for the large number of people in every city who were once active church people but who now are inactive, one finds the economic fact is often basic. These very same people may in some instances be niggardly, preferring to pour their bounty into movie shows rather than into religious work. But this is not the whole story. There are many other people who cannot keep up with the insistent demands of those who can see in the church nothing but a collection agency for the various "causes." It will be a great day for religion when some fair and honorable basis is found for the benevolence of the average household of church folk. Some profess to find it in the tithe. With the Jews the tithe paid the tax to the state as well as to organized religion. The analogy for our own time is altogether faulty. The state does not tax all men alike, or even in the same percentage of their incomes. The lodges need only a minimum of income, so they have a flat fee for membership. Some day the church will work out a system that is fair, and that will become authoritative. In that time, ministers may

once more spend a little time with books and preach something to the people besides the accomplishments of "societies." The fountains of benevolence are starved because Christianity has grown poor at its heart. What we need is not another Interchurch World Movement, but more Savonarolas, and Luthers and Wesleys.

The Glory of the Church

MUCK-RAKING the church was begun as a sensational journalistic enterprise, but it has continued as a pastime of some preachers. Probably no organization in the world endures so much self-criticism as the church. One cannot doubt that much of this is wholesome. It is better for reforms to arise from within than to be forced from without. However, every social organization must give attention to morale. The critical habit can easily be over-done. Meanwhile there is abundant opportunity for the churchman of today to glory in the achievements of the church. To call the roll of her great characters is to review human history for two thousand years. Men of genius, vision and courage have lived in the greatest devotion to the church. They have been glad to consecrate to her service their choicest gifts. Even at this very time the world hardly understands how much good the church is doing. They do not know that many philanthropic organizations take the credit to themselves for their program, but never tell the world that the churches furnish most of the money for their program. A great many lodge men talk fulsomely of their homes for sick orphans and aged without realizing how much greater is the program of the church in this same field. Ambassador Morgenthau, a Jew, bore testimony to the service of American missionaries in the orient. He said: "Christian mission-

aries in Turkey are carrying forward a magnificent work of social service, education, philanthropy, sanitation, medical healing and moral uplift. They are, I discovered, in reality advance agents of civilization." The church is still the most trustworthy exponent of conscience in the community life. The consciousness of God, so necessary as a basis for morality and fraternity, is fostered by the church. Both in history and in present achievement the church is worthy of her place in the community life. To take liberties with a celebrated saying of Paul, a modern Christian, fully conceding the church's faults, may still say, "I am not ashamed of the church of Jesus Christ."

Marshall Foch and International Courtesy

MARSHALL FOCH is not a total abstainer. He comes from a country in which the making of wine is a leading national enterprise, and the drinking of it a universal and virtually unopposed custom. Yet it is announced on his arrival on the shores of America that while in America he will get along without the wine which is customary with his daily meal in France. This announcement is due to sheer courtesy rather than to any conscientious scruple. But in this act of courtesy the great soldier has set a good example for many other international visitors who are in our country at this time. We read newspaper accounts of some who assert that their healths will be jeopardized if they remain long in America without their daily booze. Special arrangements are demanded by some whereby the delegates to the Washington Conference be allowed to bring in a trunk full of liquor through our customs house. British officialdom has exhibited the opposite attitude from that of General Foch. It has too often shown itself contemptuous of the prohibition laws of America. The good feeling of America and Great Britain is already endangered by the crew of British bootleggers who are smuggling liquor into America from the West Indies. Is not this a time when the British delegates might learn something from the courtesy of the French hero? Perhaps a world conference attended by men whose brains are not befogged with after-dinner liquors will produce a very different document from that evolved at Versailles. It is said the ancient Germans in council considered every question twice, once while drunk and once while sober. The diplomats have already tried their hands at our problems while drunk. Why not see how these problems look while sober?

Theology's Death Greatly Exaggerated

IT IS widely assumed that theology, once regarded as the queen of sciences, is dead. Theological professors are often discussed as though they were a quite obsolescent if not obsolete species. Against this popular notion some religious leaders have been of late protesting, insisting that theology is very much alive and that theologians are very human. If one were to apply to religious meetings the theological test, one could easily discern that it is after all theology which gathers the religious assemblage

together. It may be a mistaken and wrong-headed crowd, but it is for theology that they come. The kind of minister who preaches (as a Los Angeles divine did recently) on "What Kind of Ladies Attend Pajama Parties?" will be found to be speaking to a far smaller audience than will gather for Christian Science, premillennialism or even for an aggressive and up-standing statement of progressive religious views. If one applies to religious literature the test of popularity one will find that an astonishing percentage of the genuinely popular books, the best-sellers, are really theological. Fosdick's "The Meaning of Prayer" is not merely devotional. It meets many intellectual questions in the religious field. His whole series of handy sized manuals that have gone so well are better described as theological than anything else. Theology may be out-of-date, as when a group of laymen in Los Angeles revive and circulate once more a sermon of the revered Dwight L. Moody on the Second Coming, or when some enterprising person digs up some forgotten plates of Finney's Lectures on Systematic Theology and offers them for service to living preachers. Theology may be unscientific in the hands of those who refuse to face facts, and are conscious of defending prejudices and authoritative utterances of the past. But there is bound to be theology as long as there is religion. It may be unsystematic and inadequate, it may be medieval and dogmatic in method, or it may be scientific and modern. The attitude for the modern church to take is not to decry theology as the source of our religious troubles, but to insist upon that freedom for the theologian which the laboratory scientist has already secured, and which is in the way of being secured by the scientific investigators in economics.

Suicide on the Increase

THE statistical bulletin of the Metropolitan Life Insurance company presents in a recent issue some interesting facts and conclusions with regard to suicide. During the year 1920 the rate of suicide among the policy-holders of the company was only half what it was in 1911. During the first seven months of 1921 there is a 26 per cent gain over the rate of last year. A graph has been made for a period of ten years which seems to establish some sort of connection between economic prosperity and the suicide rate. This is significant as far as it goes, but one must not draw the deduction that the problem of self-murder is one entirely connected with economics. A study of the motives leading to suicide reveals a great variety of motives. The fear of exposure in evil deeds is a frequent motive. When the defaulter grows tired of living on his ill-gotten gains in Mexico he may take his own life. The girl who has been betrayed in her love may prefer to die, even though staying on is not at all a question of room rent. Suicide often results from temporary fits of depression which come to perfectly normal people. The Salvation Army does a commendable service in rescuing every year a considerable number of people from their suicidal intentions. It is a matter easily observed that religious sanctions have much to do with this reprehensible act. In Japan religion has nothing to say against the

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practice of killing oneself for spite against an enemy, or as a vindication of personal honor. There the practice of self-murder is much more common than in the United States where religious teaching is hostile. Temperament has much to do with the matter. The gloomy Scandinavian is more subject to this temptation than is the cheerful Irishman. Meanwhile, in the fact of a rising tide of suicide, the church should find it worth while not only to apply the commandment of the decalogue against suicide, but to help those in sorrow and trouble lest they be tempted beyond their strength.

Sherwood Eddy at the University of Chicago

FOR a week great audiences have gathered in Mandel Hall at the University of Chicago to listen to the direct, forceful and persuasive messages of Mr. Sherwood Eddy, who was secured by the university Young Men's Christian Association to give to the students the appeal of the gospel to the holy life. For several years past these addresses of Mr. Eddy have been a customary feature of the university schedule, and no speaker has produced a more profound effect upon the student body. In addition to the evening addresses, Mr. Eddy has spoken at chapel services, and at faculty gatherings, and has conducted, with the help of a dozen or more of the faculty members a series of personal conferences with men at the Reynolds Club, and with women at Ida Noyes hall. The results, both those that are capable of tabulation, and those of less evident nature, have been of a gratifying character. Such a sane and inspiring interpreter of the gospel message in its modern application to life can do much to offset the damage to the faith of young men and women wrought by the reactionary utterances of would-be defenders of the Christian religion like Mr. Bryan, whose recent visit to the University is remembered with regret and chagrin by Christian leaders in the faculty and the student body.

The Lost Art of Recreation

LITTLE true recreation is to be found in America. For the most part Americans gather in crowds to watch others amuse themselves. The ninety thousand people who paid a big admission fee to see a prize fight in New Jersey recently would have had a much more wholesome experience if they had put on the gloves themselves, and paired off all over a city park. Big football games are a pathetic exhibition of the very same thing. A score or so of fine athletic fellows on either team exhibit themselves before thousands of students who take no exercise except what the university forces them to take. The automobile has taken the place of the four-mile walk a day with a good many men. The moving picture least of all meets the need for true recreation. There is no expressional activity. Just as we used to object to death-bed scenes described by revivalists, so we find in the movie show the play of big emotions without any corresponding activities. Just now the churches are importuned by

many of the young people to hold public dances in the church parish houses and social rooms. Evangelical churches, even those of the more liberal spirit, have difficulty in acceding to this demand on account of the highly objectionable sex dances that now hold the center of interest, even though the dance is perhaps less harmful than certain erotic moving pictures. It is not by any means the first task of the church to furnish recreation. Some would say that the church had no responsibility at all. But the community needs leadership. In America we have forgotten how to play and someone must teach us again. Perhaps it will have to be done by the church.

A Master Workman Talking Shop

DR. JOHN HUTTON has published his lectures on preaching—"conversations" he calls them—delivered to divinity students in Aberdeen, Glasgow and Edinburgh, and repeated at Northfield during the summer. They appear under the significant title, "That the Ministry Be Not Blamed," and it is a brilliant book, rich in personal revelation, and full of those swift, startling insights which made the author so rewarding to his readers. It is always interesting to see how a master workman does his work, and among the multitude of books about the holy art of preaching this one will have a place unique.

Every man has his own way of working, and if we cannot follow all the methods which Dr. Hutton recommends—as to reading, for example—it is not to be wondered at that he is tenacious of methods which have been so fruitful in his own study. He reads with pen in hand—he will not allow us to use a pencil, save when we write sermons—making copious notes; and he insists that any other way of reading is a form of indulgence, or an invitation to sleep. Far from it. Some of us reject notebooks as a form of slavery, and an insult to the noble office of memory. But that is a mere detail, and we are more than willing for Dr. Hutton to have his say, however dogmatic.

As to the technique of preaching, not much that is new has been said since Phelps and Broadus, and little has been added to its history and philosophy since Dykes, Dargan, and Behrends. The great value of Dr. Hutton's lectures—like those of Dr. Cadman—is in the method of approach to the modern mind in its bewilderment. Here he is a sure-footed guide both in precept and in practice, by virtue not only of his insight, but, no less, of his candor and courage. His emphasis upon the nature of faith is much needed. It is not knowledge; it is mixed with uncertainty, else it would not be faith. He prefers the risk and peril and moral urgency of faith to the paralysis of dead certainty; as the pope, in "The Ring and the Book," prays to be delivered from "the torpor of assurance." Faith stands midway between denial and credulity, both of which mean the end of adventure and entreaty. Dr. Hutton agrees with Emerson when he said that God has given us the

'choice between truth and repose,' whereas half the weary modern world is seeking repose.

Equally important is Dr. Hutton's demand for the preaching of the vital, creative, fundamental truths of Christian faith, as, for instance, the mighty truth of forgiveness. Tell men of the perpetual miracle of divine forgiveness—like a fountain forever flowing—but take care that your insight is corrected by the profound insight of the great Russians who brood over the problem, not as to how God can forgive man, but how man can forgive himself! More than once he appeals to the Russians—Tolstoy, Dostoievsky, and Duimov—"who knows so much about the soul of man that our most subtle minds, minds like Meredith's even, seem heavy and half awake." His indebtedness to Browning is celebrated with rejoicing gratuity in a passage which is also an invitation to the ministry as a vocation:

"Surely it is no time for a sensitive man who knows history, and who knows his own soul, to hesitate on the threshold of this ancient career. Probably never in the history of man was the great final question about life at stake as it is today. All our questions fall back upon deeper questions, and these on deeper still, until they pause before the great and awful question as to what this life of ours means. Are we human beings irrelevant to this vast system which was our cradle and becomes our grave? Or is there a blessed hypothesis which thinking, feeling men can honorably hold—a hypothesis which without robbing life of its mystery and awe ends for us its aching ambiguity? May we speak to men of God? There is one solving word for this universe: it is God. There is one solving word for God: it is Christ.

"I am sorry for you men that you have no great poet, as we had, to set your Christian blood leaping, and disposing you almost to dance before the Lord. We had Browning; for whom be all thanks to God forever and forever. And Browning spent his whole life, and wrote seventeen volumes, to this and no other effect:

"While I see day succeed the deepest night—
How can I speak but as I know?—my speech
Must be, throughout the darkness, "It will end:
The light that did burn, will burn."

Disarmament Insufficient

THE old story about a certain wooden horse seems, in these days when Greek is no longer generally studied, to be passing from memory. The Greeks had been engaging in the ancient game of war with the usual result—nothing. They felt that they could not indefinitely keep up the contest of armed competition; they were weary of it; so they made a gesture of disarmament, retiring from the field, leaving only their tribute to the gods in the shape of the huge wooden horse. It is unnecessary to recount the denouement other than to recall the fact that the action of the Greeks indicated merely a change of tactics, not a change of heart; but Troy fell for it—and by it.

The story is singularly appropriate to the present situa-

tion among the nations. They are tired of war, and, what is more, they simply cannot continue to carry the tremendous burden of naval and military preparedness indefinitely and hope to work out the economic adjustments that are needed to establish normalcy. With industry stagnant, and no one knowing how even the interest on the great debts is to be paid, England, France, Japan and America are each of them spending on armament today about four times what they did before the war. Under the circumstances, limitation of expensive armament is the most promising possibility. The envoys will meet on November 11, to consider ways for its accomplishment.

Had the Trojans, in the case of the wooden horse, followed their usual custom of examining the entrails of the offering to the gods, they would have learned some valuable truths. Such a procedure is not without point today. One can note the change of tactics on the part of the nations, but there is nothing to indicate that in regard to the method of war there has been any change of heart. In spite of a very general revulsion at the fact of war, there is still among both people and governments the same reliance upon destructive power as the ultimate safeguard of the nation that there has been in the past. One or two well directed questions to almost any individual will develop that fact.

But let us proceed with the dissection of the animal. It is generally understood now that the next war will be fought largely with gas and that gas is the offspring of the dye industry. Less than a year ago the campaign to develop the dye industry because of its strategic importance was largely camouflaged. Now both Secretary Weeks and Secretary Denby have come out for it, the Chemical Foundation is urging the embargo on dyes in the old phrase as "our insurance against war," and the industry is reported to have one of the strongest lobbies in Washington. Yet there is little indication that that kind of armament, the most terrible for destruction, will be seriously limited by the conference.

Again, it is now a commonplace that economic rivalry is the most fertile seed of war, but there has been no suggestion that the nations would in Washington consider how they could do away with that rivalry. Indeed, if consistency is a desideratum for nations, they could hardly do so as long as their economic life at home is established upon that same competitive clash of rival interests. The building of power to dominate in the commercial field and, as well, the building of power to dominate in the labor field, have their natural outcome in the struggle to dominate nationally.

No doubt these has been a change of tactics; but the spirit of war is still being fostered, the occasions for it are in the making, and the most effective means to carry it on are being developed, all in spite of anything the conference on the limitation of armament is likely to do. Those who desire a warless world will do well to bear these things in mind even while they bring every possible pressure to bear upon the conference to encourage it to live up to its name.

Perhaps at this point the appositeness of the story of the wooden horse breaks down, for the Trojans would have

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continued to have war whether they listened to Cassandra or not. Under the present circumstances there is still a way out. The forces of good will in the country must not be content with the weaving of garlands to decorate the wooden horse. They must give themselves to the one thing which can save the situation—the kindling in men's hearts of such a concern for the welfare of their brother men that they will not abide it that a single one, be he rich or poor, white, black, or yellow, should be exploited for the profit or pleasure of another. The development of a recognition, in the practical relationships of modern life, of the infinite worth of each personality, will call not for the expedient reduction of armies and navies, but for their complete elimination, in order that the instinct for fellowship, which is more widespread than many people suppose, may have a real chance to function.

When this is done, men will recognize the truth of those words of the late Bishop Greer's, that "the true safeguarding of a nation is not to be found in the weapons of war, but in those eternal principles which make for righteousness and truth and brotherhood and peace." The effort to establish social life upon such a basis may test the very foundation of the economic order, but a glance at history since the time of the wooden horse would indicate that the construction of a warless world should be begun from the foundations.

Facing the War Argument

PUBLIC opinion exhibits two marked tendencies in respect to the results of the approaching conference in behalf of the limitation of armaments. There are many people who appear to be hopeful that some constructive program can be formulated. The church groups are largely of this mind. Christian people are by habit trained to some acceptance of the principle that the thing that is right and greatly desirable is not unattainable. One can hardly be a disciple of the Master of men and be a confirmed pessimist. And what so necessary at this time for the good of the race and the realization of Christian ideals as the banning of war, and the limitation of the processes by which it is encouraged?

But there is an opposite opinion, which finds expression among people of all classes. It is inspired by the centuries-long drama of war, its absorption of the attention and energies of so large a part of the race during all history, and the seeming futility of attempting at this late date to eliminate it from the list of human adventures. The average man seems to cherish this opinion. With a cynical disbelief in the reality of either the possibility or the desire to end war, he confesses that while he has no objection to the efforts amiable people are making in behalf of universal peace, he is too much a man of the world to share their optimism, or to believe that peace parleys can achieve any worthwhile results. And so, while the churches are preparing to unite in prayer on Armistice Sunday for the divine blessing on the conference, great numbers of our fellow citizens will nurse their hesitations, and reaffirm their skepticism.

If the appeal is made to history, the doubters appear to have a strong case. What are most of these garnered pages of human events but the stories of national animosities, campaigns, battles, sieges, massacres, the dreadful harvesting of the rank growths that have sprung from the dragon's teeth sown by the spirit of war? What are these countless miles of canvass in all the museums and art galleries of the world but the pictured pomp and circumstance of glorious war by land and sea, in all the ages and under every sky? Have we not believed and taught our children to understand that history, from the days of Herodotus down is the chronicle of the hatreds of the race, and their embodiment in the shock and tragedy of fighting?

When Frederick of Prussia wrote in those French journals of his, under the cynical and mocking eyes of his Parisian guest, Voltaire, that war was the serious business of every self-respecting nation, and that peace was but the inglorious interlude between the great military impulses that marked the world's progress, he expressed the convinced sentiment of the ancient and medieval world. And in spite of the fact that the views of Frederick, cherished and repeated by Prussians of the school of von Moltke, Bismarck and William II brought Germany crashing to its ruin, the world has not yet been cured of its furtive insistence that war is an ineradicable element in the fabric of human life, and that the same old tragedies must persist to the end of the play. "There always have been wars; there always will be." That is the parrot-like reiteration of the sceptic who is content to take humanity at its worst, and is hopeless of amendment.

But history itself has another lesson to teach. It is making increasingly clear the fact that the most ancient and deeply imbedded wrongs have yielded slowly and reluctantly but surely to the mandates of humanity, and largely under the inspiration of Christian teaching. The list is long, and too familiar to require detailed recounting. But in every instance the current of popular opinion was against the practicability of the reform, and even when the order of society was in process of change, and the ancient abuse was yielding to the pressure of organized authority, it was the fashion to doubt the success of the venture, and to predict that the evil would return.

Piracy was accepted as an unsocial but inevitable practice in the middle ages, and down to modern times. Beyond the shore lines of the lands where a semblance of order prevailed, it was understood that ships were at the mercy of whatever corsair might pursue and capture them. There was no agreement among the nations to combine for the policing of the seas. The best that could be done was when some nation that had suffered too severely from the evil arose in its wrath and raided the pirate haunts, and so won a brief respite from plundering. In such days most men despaired of any more effective means of ridding the great waters of buccaneering. Today, except in obscure corners of the seven seas, piracy is obsolete.

Slavery was the most deeply entrenched social institution of antiquity. The slave population of Rome far outnumbered the free. Even early Christianity made no open protest against it. Slaves were exhorted by the

apostle Paul to be obedient to their masters, and Onesimus was sent back to his owner by the same Christian teacher. Every biblical and economic argument was invoked in defence of the system. Men said it was a part of the fixed order of the world. Yet in the fulness of time it went its way, and in its trail serfdom, which was a secondary type of slavery.

The barbarities of the treatment of criminals under the old regime are incapable of description. It was the common practice of English law to imprison men for debt. Torture was freely employed in the examination of those accused of crime. The death penalty was the accepted punishment for one hundred and eight common offenses in the days of the Puritans. Much yet remains to be done to make the treatment of those accused of crime square with the teachings of the Christian religion. Yet in spite of the appallingly slow movement of public opinion, and the confident assertion of cynics that criminal laws could not be altered, a wholly new spirit has come over the world of judicial procedure, and bad as it is, the treatment of the criminal is vastly more humane than formerly.

Waiving entirely the more recent campaigns in behalf of prohibition and woman's emancipation, which are not yet completed, though far on the way to success, one naturally asks why should not war, though an ancient and deeply entrenched evil, give way like the rest to the spirit of humanity and good will? For after all it is not half so formidable as it appears, and has played no such pretentious part in history as its apologists affirm. It is easy to slip over the long stretches of human experience in which the race has been quietly and constructively learning its lessons and building up its institutions, and fix attention upon the dramatic episodes of siege and battle. That was the habit of earlier historians. It is no longer the method of the best. The undisturbed and laborious story of the common people and the growth of their arts and industries is the true narrative of the scientific chronicler.

To be sure, fighting is one of the most difficult habits to eradicate. Yet it has slowly yielded to the pressure of enlightened opinion. There was a time when every man went armed to his daily task. Spear or axe or sword or dirk was the essential equipment of artisan and noble alike. Today in all but the most lawless of the so-called civilized portions of the earth the carrying of personal weapons has become infrequent or illicit. Once the duel was the ordinary arbiter of personal disagreements. Today it survives only in belated areas of the earth. Once cities built walls to protect themselves from their nearest neighbors, and usually, in the spring of the year, in the time when, as the biblical writer described the custom of his day, "kings go forth to battle," their people marched out on some pretext or other to fight with the most convenient enemy. Today all this folly and childishness has yielded to the progressive spirit of good will. Why should nations fight each other, any more than individuals or neighboring cities?

There are usually four classes of people in every country who desire war, and with those exceptions the nations

wish for peace. The four classes are the men of the military and naval profession, to whom war is a vocation and a pathway to promotion; the makers and dispensers of the munitions and necessities of war, who are not concerned when and how it comes nor with whom, so they may profit thereby; the money lenders, without whose assistance no nation can make war, and who have the same interest in its promotion and the same indifference to its havoc or results; and the yellow journalists, who for some sensational reasons, or to gratify some personal spite, magnify the signs and provocations of war. With these exceptions there are few in any land who believe war necessary or desirable. Unfortunately these four classes contrive to make themselves heard far above the calmer voices of internationalism and good will. And it is the business of the great mass of thoughtful citizens in this land and all the lands to discern the difference between the clamors of jingo hatred and the utterances of reason and brotherhood.

All the moral and spiritual motives of humanity are on the side of peace progressively realized through the limitation of armaments and the cementing of the bonds of mutual understanding and tolerance among the nations. And rapidly the economic motives are massing themselves on the same side of the question, until men are asking with deepest anxiety whether the continuance of war and war preparations does not mean the ruin of the resources of all the lands in the mad race to protect themselves against each other, an insane reversion to barbarism.

The Big Black Dog

A Parable of Safed the Sage

HERE was a man whose name was Schneider. And he came forth from Germany, and dwelt upon a farm. And he had a Great Big Vicious Black Dog. And the custom of the Dog was to run into the Road and Bark Furiously at everything that passed by. And he frightened horses, so that they sometimes became unmanageable. And he frightened women, so that the wives of farmers drove to town by other roads when they could. And he frightened little children who went by to school.

Now I dwelt not in that place, but I sojourned there for three years in the days of my youth. And I heard many folk complain and say that the thing had become Unendurable.

And I went away unto College, and was gone Three Years. And I returned and spent a week of my vacation there. And each evening I borrowed an Horse and a Buggy, and went for a Drive. And each evening I drove with some one else, for I had divers friends in that place.

And one night as we drove we went by the farm of Schneider, and his Dog rushed forth at us. And the horse was frightened.

And I spake in my wrath unto the damsel that sat with me, saying, Hath this Infamous Dog been permitted to live yet these added Three Years?

She said, Yea, and growtheth worse as he growtheth older.

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And I said in mine heart, The Lord do so to me and more also if he grow two days older than he now is.

And the next evening I started forth as soon as the sun went down, and although I was going in another direction, yet did I drive past the farm of Schneider. And there lay something beside me on the seat of the Buggy. And as yet I was alone.

And I came to the farm of Schneider in the twilight, but it was light enough for my purposes.

And the Dog rushed out at the head of mine horse, and leaped up as if he would bite mine horse's head. And when the horse went faster, then did the Dog run beside the Buggy, and the Dog leaped up as it were between the wheels. And his great red Mouth was opened.

And I held the reins in my left hand. And I pointed my right hand and that which I held therein straight down the open throat of the Dog. And I shot but once, for once was Plenty.

And mine horse was frightened and Going Some, and I permitted him to go.

Now on the next day, and certain days thereafter, Schneider was going to and fro and inquiring everywhere who had killed his Dog. But he never suspected me, for my date that night lay in another direction, and I kept my date. And within a day or two I was gone. But I heard much rejoicing over the death of Schneider's dog, and much wonder as to who had done it.

And even to this day it is not known who killed Schneider his Dog, nor who hit Billy Patterson.

Now I have thought often of that incident in my youth. For I have seen abuses and nuisances that people tolerate day after day until the days grow into years, when they ought to rise up and put an end to them. For it is not necessary for such things to be.

And when I face the recording angel and he reckoneth up my too few good deeds, I know that he will give me credit for at least one beside those that people know.

For things that are wrong should be met with decision, and should be abolished. In an easy-going age, Toleration itself becometh sometimes Intolerable.

BY THOMAS CURTIS CLARK

A Question

God, who made the shining stars,
The circling planets, the fair, green earth,
With friendly seasons—jubilant spring,
Bountiful summer, winter that puts tired life to rest;
God, who made morning songs and sweet night-crooning;
God of the forests and silver rivers,
Gardens and orchards green and golden,
God of harmony, God of beauty,
Who made war?

America Sings of the Dawn

TURN from your songs of old years,
Spurn your old sorrows and tears,
Scorn the dark battles of hate,
Turn to the new songs that wait.
Sing of my mountains,
Sing my clear fountains,
Mothering rivers
To feed my wide prairies.
See, in my corn lands
Are songs in the making;
In my deep forests
Are chants. In the waking
Of spring, in the breaking
Of dawn, in the gladness
Of Junetime, the sadness
Of autumn, there are lyrics
Of love and of dreaming.

Seek no more
In the yellowing records of yore;
Leave the old volumes of lore.
Rise at the dawn,
Climb to the heights,
Drink of the sunrise,

Greet the new day that is breaking
From over the seas.
List! on the breeze
Come new songs of gladness;
On dark lands of sadness
A new light is coming.
The pale wraiths of war
Are frightened and fleeing;
The dark fiends of hate
Are falling and dying.
'Tis the dawning of freedom,
The long-desired love-time,
The lost dream of brothers.

God's Dreams

DREAMS are they—but they are God's dreams!
Shall we decry them and scorn them?
That men shall love one another,
That white shall call black man brother,
That greed shall pass from the market-place,
That lust shall yield to love for the race,
That man shall meet with God face to face—
Dreams are they all,

But shall we despise them—
God's dreams!

Dreams are they—to become man's dreams!
Can we say nay as they claim us?
That men shall cease from their hating,
That war shall soon be abating,
That the glory of kings and lords shall pale,
That the pride of dominion and power shall fail,
That the love of humanity shall prevail—
Dreams are they all,

But shall we despise them—
God's dreams!

Out of a Job

By Alva W. Taylor

Men whose daily income does not depend upon the wage paid by others can have little realization of what it means to be without a job. The professional and business man takes a day off at his own will and the farmer works long hours one season and does as he pleases another. When a man runs his own business there is no one to complain when he lays off, but when he works for another, for him to quit interferes with the run of things. Thus the wage earner is accused of shiftlessness when he does no more than his employer does in taking time for his own devices at his own will. Of course there are shiftless wage earners just as there are shiftless sons of the well-to-do; often it is shiftlessness that drives them down into the wage earning class but it is an unjust mass judgment that would call all unemployed men shiftless. There is a cheap, spurious air of superiority that speaks of labor as an inferior class and talks about "so-and-so being good enough for their class."

"The saddest sight under the sun," said Carlyle, "is that of a man willing to work but with no chance to work." It is a stinging criticism of our social progress that we have not yet made provision for a job for every member of society who needs a job. This problem is at the bottom of all social problems; it is fundamental to all sound social progress—the *sine qua non* of a healthy civilization. Until security of life is insured we have not provided civilization's temple with a cornerstone. Lloyd George premised England's responsibility to the unemployed by saying: "Starvation for the man who is willing to work and who is deprived of work through no fault of his own brings a situation which no civilized community can tolerate."

A FOREWARNING TO AMERICA

The situation in England is a forewarning to America. With not more than one-third as large a percentage of her wage earners unemployed as in our case, the situation is much more serious than with us. Great marching demonstrations are staged, the premier's residence becomes the goal of hungry processions, infirmaries are stormed and taken by men without where to sleep, unemployment allowances have eaten up \$400,000,000 already, mobs gather where jobs are offered and the ground is made fertile in a million hearts for the sowing of the seeds of radicalism and for destroying faith in the present state of government and society. The most conservative labor leaders look upon present conditions as the gravest in the entire stretch of their careers. In England the majority are wage earners; there is small outlet of personal opportunity on farm or in private enterprise. The only refuge is in emigration, but it requires at least a small capital to emigrate, and it is not easy for the lower half of British wage earners to ever lay up even a small bit of capital.

If the reader would take an evening walk through the crowded streets and alleyways of Shoreditch in East London he would be able to visualize what it means to belong to this lower waged class. It was of them that Huxley

said that if there was nothing better to be offered them it would be better for a merciful comet to destroy the earth they dwelt upon. It was in this East London that Charles Booth, a retired shipper, found by his great survey of "The Life and Labors of the People of East London" that one-third of them went to bed each night with less than enough to eat; that is to say, they were in a state of perpetual poverty. Over in the west end great mansions spend every night on useless luxury enough to supply the total need of the east end. Benjamin Kidd used to marvel that the poor of East London were so patient, for they might loot West London's luxury to feed East London's poverty. Of course such a procedure would not change the state of affairs, but unless that state of affairs is changed there is grave danger that some extra crisis will turn London into such a scene as Paris witnessed during the commune or as Petrograd and Moscow have witnessed in recent years. The economic and social system that puts 72 per cent of the wealth of the realm in the hands of 2 per cent of the people, and leaves one-third of the people in want, could at least be bettered, to say nothing more radical; and when the burden of such economic maladjustment as the war has brought about falls upon this same one-third more than upon any other class the maladjustment has become cruelty.

ENGLAND'S EXPERIENCE

America is rapidly becoming an industrial country. We should have the good sense to learn from England's industrial history and make adequate provision to save ourselves from the inequities she has experienced. Right here it should be said that but for such social organization as she has effected the suffering would be much more acute and the dangers of revolution imminent as never before in steady-old England. The best of the employers, all the labor leaders and more experienced statesmen, almost without exception, will tell you that the labor union, the acceptance of collective bargaining, the laws for social insurance against old-age, sickness and unemployment, and the provision for employment agencies under governmental supervision have saved the day. Mr. Hoover's conference on unemployment made some recognition of fundamental things but confined itself largely, as perhaps it should have done, to emergency recommendations. But it is high time that some such conference should sit as a sort of social parliament to spend months studying and commanding to society and industry and government the fundamental and permanent means for meeting the problem of unemployment. *Laissez faire* in a land of vast untouched opportunity may, like original sin in a medieval age, work very well simply because there is no practical test of its results, but no one will advocate it in a complex age like ours unless he stands to profit by it at the expense of those who must go down in such a "dog-eat-dog" system of things.

There is no provision in our present industrial arrangements, or lack or arrangements, that insures a job to any

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wage earner. He must get as he may have luck to get, and hold by merit so long as there is anything to hold. To provide insurance by reducing everything to an iron-clad system would be ruinous to initiative, merit and individual enterprise, but that does not argue that nothing can be done to give a more adequate security to every man willing and able to work. The wage earner stands the first and greatest loss in any and every depression. The steel trust has a half billion dollars in its coffers to insure dividends against depression, but its first act is to discharge wage earners by the tens of thousands when the depression comes; it has no wage-fund to insure against loss of wage income. Why not insure the workers their bread and butter as well as the stockholders their limousines? The employing company carries insurance against loss by fire and flood; why not also carry insurance against loss of the workers' savings and the foreclosure of the mortgage on his cottage? There is no greater fallacy than that capital takes the risks. Labor takes the greater risks because it risks bread and butter, and it takes the first losses.

ALWAYS WITH US

Unemployment is not a mere emergency disaster. It is aggravated just now by post-war conditions but it is always with us. In normal pre-war times there were some seven million workers every year who were at some time out of work. It cannot be said that any great portion of this number were idlers who worked a few days and then took a few days off; these figures do not deal with that class. One-half of this number were out of work for periods of from one to three months, one-third of them for from four to six months and 800,000 suffered loss of employment annually for from nine months to a year. The New York state department of labor reported that over a series of years the average per month of unemployment was 18 per cent of the entire wage earning class. There are no comparative statistics but one doubts if capital would remain employed in any business that brought it so large a percentage of loss regularly with only average returns the remainder of the time. There is another difference between capital and labor in the matter of risks. Labor must work or starve; capital may retire to bond holding or some other more secure though less remunerative form of profitable return.

The chief causes for this perpetual state of unemployment lie in casual employment without which our modern industry would have to undergo great readjustments, in the disproportional increase of machine production over the increase of population and of the standard of living and in the lack of adequate machinery to get the manless job and the jobless man together. Millions are employed in industries that cannot operate all the year round. What would happen to the farmer in the north if he could not make enough in the summer to carry him idle through the winter?—for idle he must be by force of circumstance. But the man who works for the farmer, especially in harvest, fruit-picking and canning is not always so fortunate.

Suppose railroad and lake shipping and lumber earned normal dividends in the open seasons and could get no

business in closed seasons—at least they would demand larger earnings in season to cover losses out-of-season, for without adequate profit capital will not work. But labor must work hardest when profit is smallest. Our population has increased only three times while the machine product of industry has increased ten times. The standards of living have risen also but nothing like to three times the level of two generations ago; the great increases have gone into the increase of capital in the hands of the few. Less than one per cent of our families have incomes of \$3,000 per year and 65 per cent possess nothing beyond household goods and clothing. Our average per capita wealth in 1850 was \$307; today it is somewhere around \$2,500. The surrogate courts of New York report that only 3 per cent of the estates are more than \$10,000 (and up to hundreds of millions of course) while 82 per cent of deaths leave no tangible assets.

There are minor causes such as the inadequate distribution of immigrants, industrial depression in various trades, personal weakness and illness, the "scrapping" of the old and the putting of women and children in the place of man, the natural bread-winner. Like the poor, some of these afflictions we will have always with us, but the major causes are curable and there are remedies to give aid to the minor.

GET THE MAN TO THE JOB

The first thing that could be done would be to provide adequate governmental employment agencies to get the jobless man to the manless job. This would be no cure, but a help. Men with families cannot easily transfer from one place to another, and often the jobless man is not trained for the manless job. It would greatly help with the unskilled where the greatest amount of normal unemployment comes and in emergency it would enable the skilled man out of work at least to make a living at a temporary common labor job. In England and Germany it has proved of great value in absorbing the lower edge of perpetual unemployment and tiding over seasons and emergencies. America set up a fine scheme through the postoffices a few years ago; it needed improvement and development but it was a beginning. It was quietly and suddenly killed; why has not yet been explained—it looks as if occult forces were at work. Canada, instead of scrapping her bureaus, strengthened them, and they have proved of incalculable value in this time of emergency. To unemployment agencies should be added, by will of the employers, a larger habit of utilizing dull seasons to lay up product for busy seasons. This however cannot be expected to provide for any large percentage of the average of unemployment for there are no profitable means by which employers can overcome most of the seasonal employment. Anything that stabilizes business to this end will also help, and as industry grows more complex it must become less speculative and more stable or society will be involved in disaster.

The fundamental cure lies in a better distribution of the profits of industry. If labor is adequate for the peak loads manifestly there must be idleness at other times. A city tramway cannot carry the morning and evening crowds

with the same current that is profitable during the light hours of the day, so its charges must provide for machinery that is idle during much of the time. Just so must industry provide a wage fund that will insure a modern American standard of living all the year out of the wages that can be earned when work is available. The figures, given above on the increase and distribution of wealth, give reason to believe there is enough profit in the production of wealth to do this if a larger share of it were allocated to wage income and a smaller to total profits.

At the present time profits, in terms of rents, dividends, interest, etc., is taking out of the total increase in wealth from two to three times as much as are wages. Our average annual per capita income before the war was nearly if not quite \$1,800 per family of five, while the average wage, according to the congressional committee on industrial relations, was less than \$750 for two-thirds of the wage earners and less than \$500 for one-third of them. Many other authorities could be cited and all agree substantially on these figures. For instance the United States bureau of health reported that two-thirds of them received less than \$15 per week, not counting lost time, averaging from one to two months per year. The investigations by Professors Streightoff and King, made independently of each other, agree with these findings. Thus the average family income is three times that of the average wage income of two-thirds of the wage earners. But the smaller incomes above the wage line of income are those of farmers, professional men and small business, leaving those of big business, such as industry is so largely, in the upper strata of big incomes, and the estimate that the profits fund from all sources is from two to three times that of the wage fund cannot be far from correct.

WOMEN AND CHILDREN HELP

Of course it will be replied that the wage earner has the benefit of wages from the members of his family. This is unfortunately true. It means that for the sake of wages mothers work, children work instead of remaining in school, and there is a deficit in family life and in citizenship as a result. It means that the standards of living are kept down. The first requisite of an American standard is that the natural bread-winner earn the living, the mother keep the home and the children have the chance at least to go through high school. The second requisite might be put down in terms of sufficient income to give the family recreation, culture, insurance, a home paid for and well kept, a margin for philanthropies and a chance to save against the rainy day and old age. This cannot be defended as more than a minimum; the wage earner has as much right to a chance to lay up capital as has any other productive factor in society. Skill requires brains in mechanics as well as in the office that sells its product. Many an office manager with less skill and much less responsibility will talk loftily about the "over-paid" railroad engineers when he is receiving more than do they. There is a current presumption that any sort of a white collared job that does not require grime on the hands is therefore a "brain-worker's" job, and that brains deserve any amount they can get while the skill that requires soiled

hands deserves nothing more than a living. In saying this we are not in the least arguing against differences in payment for differences in work or skill or brains—we would have to give up our own job if we did—but only against the abuse of a universally accepted differentiation.

BASIS OF TAXATION

"If things were divided equally," it is always replied by some one, "they would not remain so a week," which is true enough, but to say so is irrelevant because there is no such implication in this argument. There was never so inequitable a distribution of wealth as today and there will never be again. It came about because machinery brought a tremendous increase in earning power to those who owned it and the equities of social relationships did not change as rapidly as the machinery grew in productive power. We are now changing the equities. The graduated income tax, the excess profits tax, the inheritance tax and the exemption of small incomes from all taxation are illustrations of this change. In this time of tidal reaction great pressure is being brought to swing us back into the old days, but the principle is established and will suffer no more than a temporary reaction. The fairest tax in the world, said John Stuart Mill, is the tax on that excess of wealth above the necessities of livelihood. We have also made laws to deprive private individuals from exploiting nature's gifts in free mineral, oil, wood and water, and had we done this from the beginning there would be a much smaller margin today between the very rich and the very poor. There is enough natural opportunity to give every ambitious man the stimulus of profit and yet to maintain a good living for every industrious man who is willing to work.

The first things, however, that can be done and are being done in the older industrial lands are the provisions for social insurance covering old age, sickness, accidents and unemployment. These things are no longer experiments in Europe—they are proven successes, and but for them there would be revolution in some lands over there today as a result of war's economic cataclysm. Far-seeing Americans will study the experience of countries like England and Germany in these matters and seek to adopt and improve their programs. One further experiment should be tried and that is the plan of so arranging public works, such as road building, soil reclamation, etc., that they would absorb idle labor as far as practicable. Such work is always to be done and it is society's readiest way to discharge its obligation to its less fortunate members. The example of the Federal Reserve Bank in lending money to make currency and credit elastic is salutary. Let governments, state, federal and municipal, keep public works open, paying a slightly smaller wage than regular industry when there is unemployment, thus absorbing the unemployed but insuring their return to regular industry when there are jobs open there. This would do more than all the emergency plans outlined by Mr. Hoover's conference, we suspect, and it would be a permanent arrangement.

Mr. Hoover gave us the ultimate prescription when he stated that the problem is human rather than economic

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and that it could be settled if treated as a human problem instead of an economic one. The protest against providing public work now because it means keeping up taxation is not a human protest and the effort of certain radical anti-union interests to take advantage of the situation to break up the unions, crowd down wages and "teach labor its lesson," is inhuman. It is gratifying to find a protest all along the line against resorting to soup kitchens and bread lines. That registers a big gain in both an understanding and a solution of the problem. Workless men are not beggars, and society owes itself more respect than to treat them as such. The movement for part time work, as recommended by the manufacturers committee, means that labor must care for its own unemployed members instead of making it a social obligation of all. It is a worthy method where some exigency forces short-time work, but it is not a worthy solution for a crisis like this.

LABOR NOT SPENDTHRIFT

Labor has been "living off its own fat," to use a phrase coined by the American Association for Labor Legislation. It has thus far lived off its savings largely, but the time is near when those will be exhausted and then, with winter upon us, the real problem becomes acute. In England its "fat" is already eaten. This fact shows that the silk-shirt talk of war times was largely fallacious. Many did buy silk shirts, such as salaried young men wear most of the time, but adult labor as a whole saved money, and it always will when there is money to save. Saving is a fundamental instinct that operates powerfully except among those who are born amidst a plethora of things. This will be denied by those who select a few known cases to illustrate their prejudices against a whole class. No doubt there are too many who do not save as they should, but labor as a whole saves more than any other class when the margin it has to save is taken into consideration.

The debit side of unemployment is not confined to money loss, though it is estimated that the present crisis has cost some six billion dollars in loss of wages. The serious part of it is the loss of morale and character. The workless man becomes an ambitionless man. Our shiftless class is made up of men made idle by idleness, by drink and other dissipation and of those "born-short." As a whole they are more sinned against than sinning, perhaps; at least jobless men easily become idlers, drinkers and parasites. There is discouragement, a loss of faith in society, a bitter hate of the better-to-do and wild ideas of reform. Society cannot afford unemployment, and a social order made conscious of itself will not allow it to persist any more than they would tolerate conditions where disease festers. A social order that can cure it and does not, is sadly lacking in conscience. Here is ample room for applied Christianity. Will our pulpits wax eloquent with culture and religious balm for the well-to-do who sit in their pews while in every city there is want that need not be, and the social order is afflicted with this festering sore; or will they ring with prophetic messages calling those who possess culture and have the consolations of plenty to discern their plain duties on behalf of those who suffer in every such time?

VERSE

Mother-Wonder

I HAVE washed their clothes and their faces
And their lithe, round limbs,
And sent them off to school.
I wonder if I have washed their hearts clean?
All the heart-cleansing water I had
Was rained into a black lined barrel
Burned out through the ages,
I being a drop-saver like my forbears.
And the soap—it may have been made of fat too old
And lye too keen biting;
The linen rag my great-great-grandmother wove
From flax she raised on fresh-broken ground.
I tried to wash their hearts clean with these.
They looked clean—what I could see of them
Shining from their happy eyes,
I looking with my dimmed, mother-proud ones
Half-full of tears,—
I wonder—!

FLORA SHUFELT RIVOLA.

Oh, Grave, Where Is Thy Victory?

In Memory of Frank Wakely Gunaulus

IF THIS were all, the closing of thine eyes,
The last faint flutter of the farewell breath,
If thy Life ended in the maze called Death,
If thy Soul, loosed from prison, could not rise;
Whence were the green that, peeping through the sod,
Looks, as it opens on a brilliant world
Undreamed of, ere it woke with leaves unfurl'd,
Though planned through ages by a careful God?

A thousand years is nothing in His sight.
Thy work here ended is but there begun!
Thy Soul, the seed, which gropes through earth and night,
And as the opening bud, doth greet the sun,
Till full-grown, standing in Eternal Light,
Thou hear'st Him say, "Servant of God, well done!"

BEATRICE GUNSAULUS MERRIMAN.

Death

NO sign of life or love to meet me;
No tender kiss, no arms to hold me;
Vast silences stretch pale hands to greet me;
Loneliness, a hungry ghost salutes me,
Cold waves of fear sweep over me;
Mortality is gone.

Hark! What breaks the stillness 'round me?
Who comes amidst the silence toward me?
I cannot feel or touch, or see thee,
Yet doubt and fear have fled from me,
A holiness embraces me,
Eternity is here.

WARREN F. COOK.

Are Christian Missions in the Far East Worth While?

By Harry Emerson Fosdick

WE are to seek this morning* an answer to the question whether Christian missions in the far east are worth while. Often in this church we have spoken together about the missionary cause. We have known that, if a man believes at all deeply in Jesus Christ, he must believe in him for all mankind. But there comes a new and revealing illumination upon the Christian campaign for the world when a man has gone for the first time to the far east; when for the first time he sees the Christian gospel lighting its lamps against the background of an ancient non-Christian civilization.

You expect me, of course, to bring an affirmative reply to our morning's question, and yet I have tried not to beg the question by a preconceived opinion. Indeed, one first of all is impressed by the presumption of our fresh, new west, with our international follies and sins, going to the ancient east with our religion. As one goes through the streets of Vancouver to take the steamer, one learns that there is not a house in the city, now standing, over thirty-five years old. So fresh and new is our western land! Then, landing in Yokohama, he goes out the first day to see the great statue of Buddha at Kamakura, sitting there among the trees upon his gigantic lotus bloom, where for nearly seven centuries he has brooded upon things eternal. How presumptuous it seems for us in the new west to go to the ancient east with our faith! Is it presumptuous?

THE PICTURE OF THE MISSIONARY

There is at least one thing that the returning traveler desires to do for his friends; he wishes that he could reconstruct the popular picture of a missionary. We ministers have suffered enough from caricature, and when we appear in humorous papers or upon the stage we are generally the most inane and anemic specimens of humanity that the genius of the artist or actor can portray. But the missionaries have suffered more. Pale, pious and pulmonary, they have been pictured for years to the popular imagination. From our youth up have we not seen them so—dressed like freaks and expectant of incarceration in a cannibal? And yet, as a matter of fact, a more normal group of upstanding men and women I do not know where you will find on earth. Of course, there are failures among them, belated minds, provincial spirits, inept misfits.

There are six thousand Christian missionaries in China. Could you get a group of six thousand physicians or lawyers or ministers at home without having undesirables among them to regret? But as for the mass of them, one recalls again and again what Robert Louis Stevenson, after his long years in the eastern seas, said about one missionary whom he knew: "The most attractive, simple, brave and interesting man in the whole Pacific." It is not

alone the popular caricature, however; it is the Christian people themselves who have wronged the missionaries by misunderstanding. For they have often in imagination lifted them up to superhuman levels of self-sacrifice, picturing them as people who have turned their backs on normal love of human comfort and who have inured themselves to a barren and ascetic self-denial. This is not true. On the whole, the missionaries do not live in physical discomfort. Their houses are oftentimes the most desirable residences in town. Generally the missionaries are well served, for one can get five servants in China for the price of a single maid in New York City. Often they have summer homes upon a mountain top where, at least for a few weeks, they can retire from the intolerable heat and from the grievous pressure of an alien civilization.

ONE SPOT OF DECENCY

If they could not so cushion their lives, if, amid the appalling filth of large areas of the far east, they could not preserve one spot of decency and cleanliness, reminiscent of the sweetness of a Christian family at home, they would die. The sacrifice of the missionaries is far deeper than physical discomfort. It is the sacrifice of tearing yourself away from the dear and familiar background of your own people; of living for years amid strange tongues and in obscure places; of seeing your children grow in loveliness as they grow in age until the long-feared and dreadful day arrives when the children, so young, must be sent home for an education, leaving you to pray, across six thousand miles of sea and land, for your little ones. These are the sacrifices of the missionaries. But you do not hear the missionaries speak about them. I never saw a group of people who gloried more in their work. They know that the far east is the very center of the world today. They feel themselves played upon by the most powerful and important forces upon earth. They pity the folks who have to live in Gopher Prairie or in Greenwich Village, on the periphery of the world's life. If I were a young man, starting all over again, having seen what I have seen, I am not sure that I could stay in America. I am not sure that I could resist the lure of the far east and of that body of Christian men and women who are laying the foundations of the new Christian church. When I think of missions now, I think of them in terms of the missionaries. Is their work worth while?

In the first place, is it not worth while when you think of the need of the far east? Consider China. China is in appalling spiritual need and none of her traditional religions offers hope of any moral power to lift her up. I do not mean that the Chinese are "poor heathen." They are not "poor heathen." They are a very great race, but they are a very great race in appalling need. We in America have fooled ourselves these last few years with too roseate pictures of the new China. Had not the dynasty of the

*This sermon was delivered in First Presbyterian Church, New York City, October 16, 1921.

old Manchus been driven out? Had not democracy triumphed? Was not China now our sister republic? Were not these splendid Chinese students that come to our western universities typical of the new land? So we have spoken to one another. My friends, we may not any longer content ourselves with seeing China through such a concealing haze of sentiment.

I will not speak at length of the seventy million pairs of women's bound feet in China today, although it is sickening to see that agonizing process still going on with little girls and the crippling results evident everywhere among grown women. They say that will get better. I will not speak at length of the illiteracy of China, although it has made the name "republic" an empty shell. Only five per cent of the Chinese can read and write. They say that with the coming of phonetic writing that will get better. I will not speak at length about the lack of communication that makes famines terrible and the growth of national public spirit almost impossible. Three months after the fall of the Manchus and the establishment of the republic, friends of mine found whole villages within seventy miles of Peking whose inhabitants had never heard of it and would not believe it when they were told. Within twenty-four hours of Peking, they had not heard, after three months, of the greatest contemporary event in Chinese history. Sun Yat-Sen is today ruler of South China at Canton and has been for long months. Yet within fifty miles of Canton you will find plenty of Chinese who have never heard of Sun Yat-Sen.

CHINA'S NEED

Such things we shall not speak of, for such things can be remedied if there is one thing to rely upon—intelligently directed moral power. But it is for the lack of this that China is sick today. "Squeeze," or as we should call it, graft, is a recognized social institution in China. The cook in your kitchen buys all the food you eat and takes squeeze for himself from every purchase. In all such positions it is commonly understood that when any money passes through a Chinese hand a certain percentage shall remain there. This is the immemorial custom of the country and everybody understands it and provides for it. And now the Chinese are trying to build a republic, with public office considered an opportunity for private squeeze. Under the Manchus the amount of squeeze was fairly well regulated. There was little use for a governing official to squeeze too much, for if he did it straightway should be squeezed out of him by the man higher up. But in the republic that regulative power of the empire has fallen away and officials are free to take as much as they can. The rapacity, the venality, the lack of public spirit on the part of Chinese officialdom today is the most dismaying thing I ever thought possible in a human government. Moreover, under the old Manchus a man was fairly secure in his tenure of office, but under the republic no man knows how long he will be in office. Wherefore the rule is to begin to squeeze as soon as you can and to squeeze as hard as you can, as long as you can. There is a story now going the rounds of China of one official in office four days who succeeded in that time in laying up a for-

tune sufficient to keep himself and his family in affluence for the rest of their lives. Whole provinces in China today are in the hands of an official group of rapacious ex-bandits, maintaining private armies and willing at any time to sell China out; and up to date there has not been enough moral power and cooperative capacity in China to throw these vultures off.

SQUEEZE, A RECOGNIZED INSTITUTION

The most powerful man in China, I suppose, is Chang Tso Lin, a murderer and ex-bandit. They call him the Emperor of Mukden. He is supposed to be in the pay of Japan. He came down from Mukden to Peking a while ago and took six million dollars from a bankrupt government for a military expedition that he never intended to make and that nobody in China ever expected him to make, and put it in his own pocket. I myself saw the train of Wang, another military Tuchun, who, having squeezed his wealth from the hapless people of Hunan, was going, as his predecessors had before him, to settle down with his harem in the foreign concession of Tien Tsin to live in affluence on his ill-gotten gains. In the center of Ueking you will see the palatial home of one of the Chinese officials who sold his country out to Japan when the twenty-one demands were made two years ago. In the capital city of his country, which he betrayed to the enemy, he has built a palace with the price of his betrayal. During the last year, in Tien Tsin and Peking, banks have been springing up like mushrooms, and every time a new bank came into existence it was understood that some officer of state was starting an institution to lend money to his own government at 16 per cent interest with liberal discounts. Moreover, the government put a surtax on certain articles to obtain money for famine relief, but it is commonly believed throughout China that at least sixteen million dollars of that famine money went into private pockets. Certainly I know this to be true that when generous Chinese gave to the cause of the famine sufferers it was with the strict stipulation that not one cent should go through the hands of Chinese officials, but that every cent should go through the missionary boards.

Do I seem to shame China? But it is for the love of China. It is for the love of that marvelous people who with a solid patience, unmoved by the superficial turmoil of political intrigue, pursue their tireless industry. There is no race on earth potentially greater, nor is there any hope of a settled orient or a peaceful world except in a strong and self-controlled China. I pleaded with you last week for such an international attitude as would put China's sovereignty back into her own hands. But, my friends, you cannot make a tree stand up by props alone. The tree must have roots. There must be inward life. The cry of China today is for rising tides of moral and spiritual life. No hope awaits China apart from an access of intelligent, public-spirited character.

FAILURE OF RELIGION

David Yiu is the Chinese head of the Young Men's Christian Association of China. I was pouring out to him my amazement and shame over this riot of chaos and cor-

ruption in which China is weltering today. He replied, "All true, but underneath our political troubles lies something deeper still—our moral and religious lack." Who that has seen it can doubt it? Let the arm-chair professors of comparative religion say what they will about the glories of the ancient faiths of the east! They are not saving China. They are not offering any hope of saving China. Confucius was a great character, but his teaching is an Old Testament, almost indissolubly associated with a social order now rapidly passing away. Gautama Buddha was a magnificent character, but he never had an aggressive message of social righteousness, as the whole far east, where his influence has been dominant, bears testimony, and in China Buddhism has degenerated until his individualistic gospel is hopelessly corrupt. Because I believe that all truth comes from God, if I saw real life welling up in China from these ancient faiths I should know that it came from the heart of God and I should thank him for it. But it is not there. The plain fact is that the great mass of popular religion in China is a religion of fear—fear of the demons.

At Ningpo there is a modern electric light plant presided over by Chinese engineers supposedly acquainted with western technical science. A few months ago a mysterious disorder befell the machinery. After making an investigation the engineers failed scientifically to locate the trouble. Whereupon they sent for the necromancers and around that twentieth century electric light plant the necromancers marched, beating their drums to drive the devils out of the bewitched engines. What is more, it worked! Whatever was the matter with the machinery remedied itself. Or here is a wealthy Chinese who has had six children, all girls. He wants a son as every Chinese does; wherefore he sends for the necromancer to look over his property and to tell him wherein he has offended the gods or given the demons power to harm him. And the necromancer discovers that from the open door of the house one can see the smoke from a foreigner's chimney across the way. So the Chinese, under the necromancer's orders, builds a false wall high enough to hide from sight the foreign chimney. And what is more, it worked! The next child was a boy.

YOUNG CHINA

Everywhere in China, from pathetic little joss houses down side streets where the vehement beating of witch doctor's drums can be heard all day, to Chinese supposed to be touched by western influences but who in times of crisis go back to the fear of demons, you find the center of the religion of China in the dread of the spiritual world.

Now, from these old religions—Taoism with its magic and necromancy, Buddhism with its reincarnations, endless heavens and hells, and its utter lack of a social gospel, Confucianism, for all its nobility, associated with a bygone social order—the best of young China is turning away. And the future belongs to young China. Up from the schools, out of homes often uninfluential and obscure, filled with the ferment of new ideas, passionate for a great nation, comes young China. And young China does need the moral power, the social passion, the undiscourageable faith in God, the transforming spirit of Jesus Christ.

Indeed, as one comes back from China to America, there is this one difference that he feels. China untouched by the Christian gospel seems a dreary land and a dreary land, too, where no water is. And America also is a needy land. We, too, are a long sea-mile from being Christian. If Christianity made this western civilization that has exhibited itself during the last few years to the horrified observance of the world, so much the worse for Christianity! Yet, for all our need, under our western life, the source of all that is most beautiful in it, making oases wherever it does well up, is a stream whose fountains are in Galilee. Never fully welcomed, never allowed to do its proper work, an influence still is here impregnating our literature, permeating our social and personal ideals, that rebukes us in our sin, that never will let us rest content in our iniquity. A Figure rises majestic above this western world from whose constraining influence we never altogether can escape—a Master who would save us if we would give ourselves to him, who has saved us when we have given ourselves to him. That is the hope of the western world and that would be the hope of China.

HOPE IN THE MISSIONARIES

Wherever in China today that spirit of Jesus, through schools and chapels and hospitals, gets its grip on men, you will see its characteristic and proper fruit. Has my picture of China seemed dark? Yet all the brighter is the dawn of the new Chinese manhood and womanhood which everywhere shines out against the old background. Woe to the man who speaks discouragingly of China in the presence of the missionaries! They have already seen changes so immense and salutary; they believe so deeply in the elemental greatness of the Chinese people; they have seen such luminous examples of transformed persons and transformed communities; they have so learned to love these Anglo-Saxons of the west with more than the average Anglo-Saxon's amiability; they see the Christian movement in China moving forward so surely with doors opening and opportunities growing, that like Paul at Ephesus they feel the very obstacles are hopeful: "A great door and effectual is opened unto me and there are many adversaries." They know that China's break with her old traditions, lacking the guidance of a powerful, forward-looking government, is bound to issue in temporary chaos; they know that China has been a monarchy, largely under foreign dynasties, for nearly four thousand years and a republic for only ten years; they know that the cupidity of her officials, while it is a serious reflection on their morals, is also a serious reflection on the morals of western states and business enterprises which together with Japan have been largely responsible for encouraging it and profiting by it; they know that a large part of the seeming lack of public spirit and conscience in China is the easily explicable result of sheer poverty, the lack of any margin of safety between the means of subsistence and the needs of the population.

The great believers in China are those foreigners who know her best—the missionaries. The most stirring and courageous words I heard in China about the hopes of the republic came from a missionary who had been a pris-

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oner in the beleaguered legation in Peking during the Boxer rebellion. She had seen the worst of the Chinese; she believed the best about them. And the new Christians in China justify the missionaries' confidence. Four delegates, I understand, are coming from China to the conference in Washington. Every one of them has attended a Christian mission school. Three of the four are graduates of Christian mission schools. Two of the four are active Christians. Is it worth while?

CHRISTIANITY'S GROWTH

In the second place, is it not worth while when you think of the growth of the Christian movement in China and Japan? How one wishes that he could make vivid to the imagination of his friends at home those new far eastern Christians as they come out from their ancient, non-Christian traditions to give their allegiance to the Lord. Even since our childhood we have read with fascinated minds the stories of the Roman Empire where long ago those first Christians took their stand for Christ against the overwhelming power and splendor of that ancient civilization. You can see the same things over again in the far east today.

Come for a moment to Kyoto in Japan. A thousand Buddhist temples, among them some of the most beautiful structures mankind has ever planned, throng and beautify the city's streets and the hillsides round about. Towering over the town you see the lofty mountain where eleven centuries ago the first Buddhist missionaries built their swarming monasteries. Before the temple altars you can see devout pilgrims pray with passionate repetition that Amida Buddha will give to them eternal life. By night you can see the Shinto gods carried from their shrines through the city's streets, while the crowds dance riotously about their progress. One would imagine himself in ancient Ephesus when the cry went up, "Great is Diana of the Ephesians!" There, on Sunday, in a fine Young Men's Christian Association building, I spoke to an eager group of Japanese Christians and met the first Japanese who ever became a Christian in Kyoto. And there I saw Doshisha University, a Christian college with two thousand students. Is it worth while?

A MILLION CHRISTIANS

One night in Tokyo it was my privilege to sit at dinner next to Kawaii San. Her ancestors for forty generations had been Shinto priests of the imperial shrine at Ise. It is the most honored of all the Shinto shrines of the empire. It was there, just a little while ago, that the crown prince went to report his safe arrival to the spirits of his ancestors. And there, for forty generations, the forefathers of Kawaii San had been priests of Shinto. Then trouble came to one member of the family. He went into the far country of dissipation. He disgraced his family. But through the influence of a missionary the power of Christ laid hold upon him. Christ made a man out of a moral wreck. So Kawaii San's father turned his back on Ise and honor and, moved by the marvel of his brother's reformation, became a Christian. Today Kawaii San is at the head of the Young Women's Christian Association in Japan. Is it worth while?

At first one is tempted to claim that there has not been time to prove whether Christian missions are worth while. It was 1859 when the first Protestant missionaries landed in Japan. As late as 1872 all the prominent cross roads of the empire still bore the old edict boards, proclaiming death to everyone accepting the Christian faith. It was not until 1880 that the Japanese New Testament first was published. It was 1889 before the constitution was promulgated that gave religious liberty to the Japanese. We have had only a few years in which we could prove whether Christian missions were worth while. Today twenty-two members of the imperial Japanese parliament are Christians. Of the six men who were closest to the crown prince on his trip around the world three were Christians. It was a Christian, I am told, who wrote those fine, forward-looking speeches for him. From 1859 to 1872 only ten Japanese were baptized in the whole empire. Now, just fifty years later, we have a Protestant Christian church of 135,000 members and a million adherents. Is it worth while?

INDEPENDENT NATIVE CHURCH

One of the most encouraging facts in the Christian movement in the far east is this, that the native churches there with increasing self-consciousness and power are looking toward the day when they can throw over the necessity of foreign missionaries altogether. I take it that the overwhelming majority of American Christians, when they have thought of foreign missions, have thought of it as something that would go on and on as long as the Christian church lasted. Upon the contrary, the business of foreign missions is indicated in the words of a French king to the tutor he engaged for his children. "Make yourself useless," said the king. "Make yourself useless as soon as possible." So foreign missionaries are making themselves useless as soon as possible by building up a self-controlled and self-supporting native church. All the native Presbyterian and Congregational churches in Japan are entirely self-supporting now. The Methodist native churches in Japan are raising two-thirds of their own maintenance. There are three hundred and fifty-eight Christian congregations in Japan now that are entirely self-supporting; four hundred and sixty-six more that are partly so. Still we must support the foreign missionaries, must help finance the forward movements of the church into unoccupied areas, but sooner or later the day will come when the Christian church in Japan and the Christian church in China will take their stand beside us, not dependent, but independent, brothers in the tasks of the kingdom.

The real power of the Christian movement, however, can most easily be seen, not so much in its converts that one can count, as in its indirect influence. Consider, for example, the influence of Christianity upon Japanese Buddhism. Buddhism in Japan is much more alert and impressive than in China. In Japan you can see Buddhism either at its best or at its worst. If you would see it at its worst come to the most popular Buddhist temple in Japan, in Tokyo. Tens of thousands of people every day throng its courts. You will see there a wooden image of Buddha

with healing powers, to be rubbed on the same member which in yourself is ill. Hour after hour you will see Japanese mothers holding their children to rub that image, so worn now by the attrition of countless millions of human hands that it no longer resembles a human form. You will see an image of the children's god, an ugly idol, around which hang the pitiful garments of children who have died, that the favor of the god may be gained and the little ones saved from hell. There you will see the great wire screen in which hundreds of paper slips are tied, that ill luck may fly away and good luck come. And there are booths where the Buddhist priests sell charms that drive away the devils or persuade the gods. This is Buddhism at its worst.

If you would see Buddhism at its best, come to call with me on the Lord Abbot Otani, head of the Hongwangi sect of Buddhists, ten million strong. Otani San, his daughter, is studying English in the Young Women's Christian Association and is looking eagerly forward to an American education. He himself is an abbot by heritage, a son of abbots reaching far back in Buddhist history, and on the wall of the temple, where the people worship, his grand-sire's portrait hangs among the pictures of the saints. A vigorous, intelligent, forward-looking gentleman, the present Lord Abbot is trying to reform Buddhism. Listen to him as he says—how familiar it is!—"The heart of all religion is faith that binds the soul to its Lord. Have faith in Amida Buddha—that is the heart of the Gospel—for he is all mercy and compassion and love, and he will have us by his grace and not by words of ours. There are no miracles in Buddhism save this one, the transformation of the heart of man by faith in him." That is Buddhism at its best.

IMITATION OF CHRISTIANITY

If now you ask the reason why everywhere in Japan you run upon the endeavor to reform Buddhism, you will find the greater part of the reason in the presence of Christianity. They are giving us the sincerest of all forms of flattery, which is imitation. They preach faith much as we preach it; they publish their Bibles much as we do ours; they copy our hymn books, though no ancient Buddhist ever thought of singing, and you now can hear their songs: "Oh, for a thousand tongues to sing my blessed Buddha's praise"; they have copied our Sunday schools and in the great Chion-in temple in Kyoto I saw the new Sunday school building where they teach their children; they have now their Young Men's Buddhist Association and evangelistic campaigns; and, last of all, they are desperately trying to copy our Christian ideals and methods of social service although such ideals never entered into historic Buddhism at all. As one missionary put it, contrasting the old days with the new, "Then Christianity had to vindicate its right to a fair hearing in Buddhist Japan. Now Japanese Buddhists are vindicating their place in Japanese life by an appeal to activities and methods learned from Christians." Is it worth while?

My friends, I have felt this morning that because you are Christian you have responded to these Christian hopes for the far east. China and Japan, provinces in the kingdom of God—the welfare of the world depends on that today.

And these hopes are not impossible. Only as one comes back from the far east to America he carries this burden on his spirit; the western governments can make them impossible. For is it not plain what most quickly can blight these expectations and ruin these labors of the Christian church? We western Christians cannot go on forever preaching Christ as individuals and acting the devil as states. The people of the far east are not fools. They see. There are forty million professed Christians in the United States, forty million people who have called themselves by the name of the Prince of Peace. Today in the capital of the nation where all these Christians live, east and west prepare to confer together about the possibility of settling their difficulties by reason and not by riot. If out of that conference there should come a constructive result, if the western nations should prove themselves to be sincerely in earnest about laying the foundations of peace, that would not only be a great day for the whole earth with all its tribes and creeds; it would be the most convincing piece of Christian propaganda that ever stirred the heart of the far east to its depths. For they are watching us today, with what mingled suspicion and hope who can describe? to see whether Christian America is really in earnest about peace and is willing to make mutual sacrifices with them to obtain it. Deep in the heart of the far east when she thinks of the west is an ancient word that was our Master's too, "Do men gather grapes of thorns, or figs of thistles? Therefore by their fruits ye shall know them."

War

THE bugler blows
And the fields deliver a valiant crop
Of healthy manhood; their harvests drop
And fatten crows.
The drummer beats
And the sons of the sea renounce their nets,
Their wives, their sweethearts and their debts,
Their sturdy fleets.
Striped pantaloons, brass buttons and pleats,
Glorious, gaudy winding sheets,
Death's high disguise.
Tea-leaf toys to woo and win
Men to their graves for a ruler's sin
Or a statesman's lies.
Tens of thousands in blue and tens of thousands in gray
Face the glare of the midday sun in serried battle array.
A dummy in red and gold on an estrapading horse,
Signals. The earth resounds with the clash of human
force.
The tens of thousands in blue and tens of thousands in
gray
Let death loose upon unknown heads and blow their souls
away.
The dummy in red and gold rides to the setting sun
Leaving behind a field of blood and prating of battle won.
And the devil says, as he drives his ghouls,
"Thank God that men are fools!"

JOHN DE LARA.

British Table Talk

General Pershing in the Abbey

London, October 18, 1921.

NOTHING was wanting to make the ceremony of yesterday solemn and moving in its appeal. It has touched the heart of our people deeply to receive the congressional medal of honor; and the words of the ambassador and of General Pershing in the Abbey, words nobly conceived, will awaken a response throughout the nation. We are a reserved, and sometimes a blundering people, but we are never ungrateful; and such gestures as this will never be forgotten. It is necessary perhaps to say this because of the blunder of some office or other in the days before this ceremony. It seems even to have been thought at one time through that same blunder that we were unworthy to receive this great honor. The very thought that such a misunderstanding was possible has made us unhappy. But there can be no doubt now that however the hitch came to pass, there was never any hesitation on the part of the government or the people.

* * *

Ipswich

It reads as though there had been wonderful doings in this East Anglican town in which there are about 80,000 inhabitants. My account comes from *The Challenge*, a journal which is not likely to be carried away by a wave of emotion. It appears that all the churches of Ipswich, high, low and broad, Catholic and Protestant, have held a simultaneous mission, which has greatly improved the town. For eight days the services lasted. Night after night the numbers increased. The cinemas, though their queues diminished, displayed announcements like this, "Ipswich is moving toward God; have you started yet?" On the last day a united service was held in front of the town hall; and there the mayor and corporation, representative citizens and officials of the labor party, leaders of the churches met together, and there the bishop solemnly claimed the town for God and offered its corporate life "to the joyous active service of Jesus Christ." This is indeed a significant and most hopeful fact,—the offering to God of the whole corporate life of a town. These are the closing words of *The Challenge* upon this matter; they should be read with the understanding that they are from a paper with broad church sympathies, and they are manifestly the words of the Rev. C. E. Raven, a daring pioneer in the realms of Christian thought:

"If these people only dare to believe that a Christian revolution is practicable, if they will go forward, refusing to lose confidence in God's will and power, strong in mutual trust, unafraid to dream and to do and to be called fools for doing, then all things are possible for them. Much study, much patience as well as much boldness, much prayer, much fellowship, in a word the Christ-spirit, is needed. But Christ has plainly been present there during the mission, and the town will not easily forget him or deny. A sudden and catastrophic renewal of the Christian life, an apocalyptic coming of the kingdom, is what many of us have been expecting: like a landslide the world will one day move to God: here may be the rock which shall start the avalanche. A Christian community—what might it not accomplish for itself and for the world! Maranatha."

* * *

The Encyclopaedic Church Congress

There must have been many who felt as they read the accounts of the Church Congress that the church of England was attempting too much. Stung no doubt by the taunt that the church was too much aloof from radical affairs, it spent its time last week largely in the discussion of one problem

after another, till the brain reeled; and in the confusion there was some danger lest the distinctive gift of the Christian church to the world should be forgotten. Even the secular papers gently took the church to task for this rather practical problem, which could be raised. A week is a short time for such a survey and the attempt to crowd too much into a brief compass might well lead to a lack of perspective. It must be added that the platform of the congress is remarkably comprehensive and the thought comes to a free churchman that on such a platform there are more varieties of religious thought and experience than there are in a free church council. Some declare that these parties in the church of England are nearer to each other than once they were; others, that disestablishment would divide them swiftly into three or more camps. For my own part I believe rather in the main movement within this church as in others towards unity; but there are without doubt signs that relapses may occur and old controversies may be revived for a while. Still in the main it is time that there is less party spirit in the church of England today than there was a generation ago.

* * *

Critics of Christianity

My friend, Dr. Orchard, is accustomed to give lectures on Thursday evenings. A few years ago he spoke upon ancient heresies in their modern dress; this autumn he is to speak on Critics of Christianity. His list of critics is composed of Celsus, Porphyry, Hume, Voltaire, Comte, Nietzsche, H. G. Wells, and J. M. Robertson. It will be seen that the preacher is prepared to discuss attacks made from every quarter, and there is no question that the citadel will be defended with courage and skill.

* * *

Other Things

Today, October 18, the dean of St. Paul's is lecturing on "Eternal Life and Survival" in connection with the opening of Hackney College. It will be of interest to know the dean's latest thoughts upon this subject; but of this more may be told next week. In Mansfield College Dr. Schweitzer is to deliver a course of lectures this autumn on the Dale Foundation. The lecturer is the great protagonist of the Apocalyptic school of New Testament interpretation. He is a brilliant theologian, accomplished doctor; a great student of music—he wrote a masterly study of Bach; he has been a medical missionary upon the Congo; he will lecture at Mansfield in French, I understand; it is certain that his course will not be the least interesting of the many delivered under the trust which commemorates Dr. Dale at Mansfield. Sir W. M. Ramsay, Dr. Reaveley Glover, Dr. Hadfield have been among the previous lecturers. Dr. Schweitzer's coming is one sign among many of the resumption of international relations in the realm

Contributors to This Issue

HARRY EMERSON FOSDICK, professor of practical theology in Union Theological Seminary, New York; recently returned from a lecture tour of the oriental mission field.

ALVA W. TAYLOR, member editorial staff of *The Christian Century*; secretary Disciples' Board of Social Service.

of scholarship. They were never broken as other relations were broken with bitterness; but still there was for a time a failure in the exchanges. That time is now ending.

* * *

A Great Word from a Mystic

In a book of extracts upon the Life of Love I find today, and I share the discovery with my readers, a great passage from Thomas Traherne. It is like a glorious piece of music. Traherne was only discovered a few years ago; I wonder if there are other seventeenth century writers still undiscovered. "To love one person with a private love is poor and miserable; to love all is glorious. To love all persons in all ages, all

angels, all worlds, is divine and heavenly. To love all cities and kingdoms, all kings and all peasants, and every person in all worlds with a natural, intimate, familiar love, as of him alone, is blessed. This makes a man effectually blessed in all worlds, a delightful Lord of all things, a glorious friend to all persons, a concerned person in all transactions, and ever present with all affairs. So that he must be ever filled with company, ever in the midst of all nations, ever joyful and ever blessed. The greatness of this man's love no man can measure; it is stable like the sun, it endureth forever as the moon, it is a faithful witness in heaven." It is wonderful that a man could write like that. It is even more wonderful that he should feel like that.

EDWARD SHILLITO.

CORRESPONDENCE

Problem In Conduct

EDITOR THE CHRISTIAN CENTURY:

SIR: Consider the countless and varied tasks which ministers are asked to perform today. They must not only know their own business well, but be able to give an intelligent and authoritative opinion upon every other business in the world. They must not only be able to preach the gospel adequately and impersonally, but be ready to make a speech on any subject under heaven for any organization which may exist, at any time they are called upon.

But the worm will turn. This is my turn! I have in my possession a letter written to me by a business firm in a mid-western city in which they courteously declare it will "take only a moment of my time and I will be doing others a great favor," if I will only send to them the names of the people in my congregation who are obliged to wear false teeth. It matters not what particular contraption they desire to send them on approval or to sell them if possible.

I submit, sir, that if I answer all such questions it will be utterly impossible for me to maintain my work at the proper level and to carry on the regular work of the ministry. How can I know what people in my congregation wear false teeth? I may be guilty of many indelicacies in service and I may seem to be unfamiliar with many subjects, but it does seem past reason that I should have this extra burden laid upon me!

I humbly ask, sir, your consideration and advice.

ERNEST BOURNER ALLEN.

Oak Park, Ill.

Ecclesiastics and Church Unity

EDITOR THE CHRISTIAN CENTURY:

SIR: I notice in the October 13 number of The Christian Century a reference to the attitude of Bishop Joseph C. Hartzell in the matter of church union, that I think does an injustice to a very worthy man and Methodist minister. After referring to the statement made by the bishop, that "the popular craze for church union was a menace to Protestant Christianity," and that he especially deprecated the Lambeth proposals, you go on to say: "Opposition to church union is frequently found among secretaries, presidents of small denominational colleges and other church functionaries whose position in a united church might be altered."

No doubt you are correct in this statement, but in the connection in which it stands, you imply that that is the reason for the attitude of Bishop Hartzell. This can not be true in this case, for Bishop Hartzell is a retired bishop of the Methodist Episcopal church, and as such holds no office which could in any way be affected by any change likely to be affected by church union. Moreover, he is incapable of being influenced by the narrow motives which you seem to attribute to him. He is a man of wide experience in his relation not only to his own church but to other churches, in his own and other countries, and is not behind other

ministers in his earnest desire for the promotion of the kingdom of God in every practicable way. I call attention to the matter, feeling that an unintentional injustice has been done.

Evanston, Ill.

OLIN F. MATTISON.

[There was no intention to apply the general statement made in our editorial to Bishop Hartzell personally, except in the broadest sense that his views were no doubt largely determined (unconsciously, or subconsciously, of course) by his ecclesiastical position and denominational interest. Neither to the great and good bishop, for whose integrity and unselfishness we have the greatest respect, nor to any person in the other groups referred to do we impute any *conscious* determination of views on the subject of unity by self-interest.—THE EDITOR.]

"Worse Than Infidel"

EDITOR THE CHRISTIAN CENTURY:

SIR: Your caustic criticism of the attitude of Hon. William J. Bryan concerning the inspiration of the scriptures and current religious teachings may awaken enthusiasm and even applause in the mind of the average reader of your periodical, but to the thoughtful, sane and unwarped believer in God's word and its inspiration you have given Mr. Bryan new credentials as a far-seeing and constructive statesman. Evidently the editors of your bright and quite interesting journal assumed that because they have green goggles on the whole world is green. While the analogy is not apropos, I call your attention to the fact that the prophet Elijah upon a time thought that he was the only prophet of God left. It is quite evident that in your enthusiasm for the radical criticism cult you have reached the conclusion that there are none left in the world who are following the old paths and who believe the Bible is divinely inspired, like our mothers believed it.

Candidly, you have another think coming to you. There are more than ten thousand times seven thousand prophets who have never bowed the knee to Baal. Those of us who have spent some time in the study and investigation of science, falsely so-called, which seeks to discredit the Bible, know that within the next decade all this ground upon which the radical critics are howling and cowering now, will be shifted, and they will then confront new so-called scientific truths, having meantime discarded all that they now believe. They shed their scientific skins oftener than the snake sheds his skin. In my own day the so-called scientists have changed ground at least a dozen times, and all that we know about them is that we know nothing about them.

Your reference to Bob Ingersoll is characteristic of your cult. Bob Ingersoll was an outspoken enemy to Christianity and the word of God. You are the enemy to both, though you veil your enmity in high-sounding and well-rounded phrases, camouflaged with claims to an erudition which none of you possess. Men do not gain a knowledge of the Bible through the processes of intellectual investigation. In the language of the great

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book itself, "Men cannot by wisdom find out God." There was wisdom in the days of Socrates, but they did not find the secret places of the great God. Christianity reveals itself in exactly inverse ratio to the revelations which are achieved by the investigations of scholastics.

However, it is not my purpose to lengthen this communication, but simply to call your attention to a great injustice you are doing one of the greatest Christians of our time. I have not at all times been in agreement with Mr. Bryan's politics, but I am in the fullest accord with him in his heroic defense of the word of God as a book wholly inspired and one which is an infallible guide to men for all the tasks and duties of this life, and for all the things of the life to come. And so as far as Bob Ingersoll is concerned I feel that his attitude compared to yours was far preferable.

I have more respect for an outspoken and downright infidel than I have for men of the type of your editors who have stolen the livery of heaven to serve the devil in. And if this be treason, make the most of it.

Dallas, Tex.

J. B. CRANFILL.

The Letter Was Delivered

EDITOR THE CHRISTIAN CENTURY:

SIR: That editorial to President Harding, Christian, is great. I trust that you have taken steps to bring it to the President's notice in such a manner that he will read every word of it, for it expresses the true mind of the church and that he ought to know.

Your paper is the most stimulating one I know and I look for its weekly visit with the greatest interest and am never disappointed.

St. James Rectory
Skaneateles, N. Y.

GEO. C. HEWLETT.

"President Harding, Christian"

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just finished reading your letter to "President Harding, Christian," and I want to commend you for the fine, Christian way in which you point out the crisis of opportunity to be met by the simple duty of the "Christian President."

We are responding to the call for prayer, and doing it in every church service, and are preparing to observe "Disarmament Sunday," but could we not do it with greater power, zeal and hope if we were assured that the Christian forces had in the Christian President Christ's first strong effort toward answering our common prayer.

Warren, Ohio.

Selling Religion

EDITOR THE CHRISTIAN CENTURY:

SIR: I have read with great interest the article by Clyde McGee in The Christian Century for October 13 because "them's my sentiments." But I do feel that a word ought to be added to what is there said by way of explanation of the attitude of those who have been led to apply the technical terminology of salesmanship to the work of the church.

The modern young business man does not think of the science of salesmanship as essentially a commercial transaction in barter. For him, salesmanship consists in convincing his prospective customer of the value of the product which he represents. The sale follows as a matter of course, and the delivery of the goods and the payment of the bill are routine details. Therefore, when an American business man makes the now common statement that "It is the business of the church to sell religion," he does not mean commercial bartering of a commodity for money: he means that it is the business of the church to take aggressive steps to convince people of the value of religion. Of course if they are so convinced they will seek to secure its benefits. With a full understanding of what is meant by the terms so used we see that the

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intention is not to suggest any lowering or commercializing of the work of the church, but rather an earnest effort to do what we all recognize that the church ought to do.

Farmington, Maine

DAVID E. ADAMS.

“Nearly Every Week”

EDITOR THE CHRISTIAN CENTURY:

SIR: Let me thank you for your editorial letter to President Harding, Christian, in your issue of October 20. That alone would be worth to me what your paper has cost for a year. Perhaps as an old fashioned Presbyterian preacher, I ought to tell you that in many things you are wrong. I realize the difficulty which faces us who bow to the authority of a book, but I am more and more feeling that a greater difficulty will some day face

you fellows who will not accept any authority save your own reason. However that may be, I rest assured that the Lord is not going to let any of us defeat his holy and loving purpose; and that some of these days, we will all see eye to eye because we shall know even as we are known. Hoping that you will not move too fast and that the rest of us will not move too slowly, and thanking you for the inspiration you afford me nearly every week. I am, yours cordially,

Presbyterian church
Decatur, Ga.

D. P. McGEACHY

December, 1863.

[We, to whom the authority of Christ is absolute, demand that
being classified, even in the goodnatured letter of our corre-
spondent, with those who find their authority in unaided reason.
—THE EDITOR.]

BOOKS

THE NON-PARTISAN LEAGUE. By Andrew A. Bruce. This is a remarkably interesting study of the Non-Partisan League by one whose competence can hardly be challenged. Born in India, educated in English schools and in the University of Wisconsin, experienced in railway law and in general practice, professor and dean of the law school of the University of North Dakota, he served as Associate-Justice of the Supreme Court before and during the time when the Non-Partisan League was forcing its way and power in North Dakota and as Chief Justice until 1919 when he resigned and became a professor of law in the University of Minnesota.

This book does not pretend to be unbiased. It is in fact a very able brief against the ideas and policies of the League. A judicial tone is maintained with few exceptions but the concessions are in no case such as raise any doubt about the obnoxious character of the League, its leadership, its specific measures or its tendencies.

It is refreshing to learn in its twenty-ninth chapter that the question—that is, the whole question under discussion—is "one of expediency and necessity;" that it is after all "an economic question;" and it is true, as the author says that "it is much to be regretted that in its solution there has been so little sane discussion, so much politics, and so much crimination and recrimination." It is reassuring to learn that "much as we may bicker about the matter, the bonds of North Dakota are as good as gold." It is disturbing to discover that "it is by no means inconceivable that Alexander McKenzie may again sit in the throne room of North Dakota." The author confirms the general impression gained by liberals at a distance that the bankers precipitated the crisis or as he expresses it that "the conservatives became more and more willing to face a present financial crisis rather than any longer to tolerate the scheme of state-ownership;" and the author renders a distinct service in making public the vigorous and justifiable defiance of the North Dakota Industrial Commission in its letter of January 7, 1921 to the bankers.

The close reader of Judge Bruce's volume will find the truth about this attempt of the banks to force a change of policy on the legislature as a condition of their own performance of their elementary and obvious function but it is as if from a reluctant witness. We get no help in understanding the obstacles against which the Non-Partisan administration had to contend. Apparently this is not from desire to distort or withhold information but from an intense and quite understandable hostility to the League, and all that it represents. It is true that there are sentences here and there which justify the purely economic efforts of an agricultural state "to retain for itself the profits which heretofore it has been compelled to share with outsiders; but there is no glow of passion, no righteous indignation, in these passages—only a very cold acknowledgment that the farmers are not unpatriotic free-lovers, or downright thieves.

The author in short is a straight-forward, hard-hitting partisan. He is well informed and seeks to be scrupulously fair. He seems

to acquit even Townley and Lemke of the charge of corruption—or at least believes that "it would be difficult to prove that they have themselves become rich or that the acquisition of wealth has been their main and paramount purpose." He is confident that the power of the League is waning; that its economic policies are unsound and have already failed. His gravest charge is that the Non-Partisan League has threatened the rule of law. This, of course, is a serious charge and it is doubtful whether any except those who were already hostile to the League will consider that it is sustained. That the League is ill advised in its attitude towards the schools and towards the courts seems clear and if there is any defense against criticism on these scores, it can be only in the counter claim that exploiting property has also consistently done its utmost to control both the courts and the educational institutions. Much is made of the alleged attempt to endanger the land grant school funds. It is fair to recall that thus far it is not Minnesota or North Dakota which in fact have squandered these superb trust funds but other and older states in which the principles of the Non-Partisan League have been held in as great contempt as the author could ask.

This book avoids most of the sweeping and absurd charges which have appeared in the Eastern press and in local anti-League press. He especially points out that enemies of the League have too much emphasized the charge of "socialism." But how could this charge be more unfairly emphasized than in this very volume? The two hundred and sixty-seven preceding pages continually ring the changes on the charge of socialism, and the socialist hierarchy.

Judge Bruce's book, notwithstanding its uncompromising partisanship, is the best source of information on the political history of the past six years in the North Dakota laboratory. (Macmillan \$3.00.)

EDWARD T. DEVINE

SMOKE AND STEEL, by Carl Sandburg. Five Gary Bohunks fell into a furnace of white-hot steel, and their flesh and bones were burned up along with a few tons of limestone and other junk. A Taylor Street Dago carried an armful of red, blue, and yellow balloons, selling them to the kids for a nickle per. A vaudeville dancer died, and the show had to be called off because she couldn't be replaced. A Michigan Avenue "madame," put out of business by the harness bulls, maundered of love to a pet parrot, a goldfish and two white mice. A worn-out, discouraged woman hung about the shadows of North Clark Street all night long, but got no business.

Of such stuff Carl Sandburg makes poetry—the poetry that composes "Smoke and Steel." The book is hardly one that will be raved over at meetings of small town Cultus Clubs, or the more pretentious "study groups" of larger cities; neither will it be welcomed by those gentle souls that worship the music of Shelley and the prattle of Drinkwater. Sandburg has music, but it is the music of the elevated train, the factory whistle, and the crank-shaft grinder. His poetry tells of life as we live it, not as we ~~so~~

it at the Opera or the Tivoli. We are handed ourselves just as we are, in all our crookedness, our foolishness, our blood-thirstiness, and there is no saving chatter about patriotism and majesty of the law. If we don't like this treatment we may go to the devil with our woe; we may not go to Carl Sandburg.

But in this book, more than in the others that Sandburg has written, we see that he has a quarrel with the life that he portrays so well. We sense in him a something that fights against life, and refuses to be beaten. It may be downed for a while, but always it makes him come back, ready to deliver a new blow, to champion some new unfortunate, to point out some new crookedness:

They laid hands on him
And the fool-killers had a laugh,

And the necktie party was a go, by God.

They laid hands on him and he was a goner.

They hammered him to pieces and he stood up.

They buried him and he walked out of the grave, by God,

Asking again: Where did that blood come from?

(Harcourt, \$2.00).

THE SUNDAY SCHOOL

The Secret of Success*

IT is well to remember that every effect has an adequate cause. Things do not happen. Luck accounts for nothing. Paul was the great apostle to the Gentiles because back there somewhere something happened. Nor do we have to search long to find that something. It was the heavenly vision and that was Christ himself. When he says that he was not disobedient to the heavenly vision he is not speaking of some golden dream, of some half-mythical vagary, he is speaking of his vision of the radiant, resurrected Jesus. It was Jesus whom he obeyed. It was Jesus whom he served. It was Christ who lived in him and for whom he lived every moment of his vigorous life. Paul was a torch. Like John the Baptist he was a burning and a shining light. John *shone* because he *burned*. Paul had influence because he consumed himself for Christ. It is ever so; the incandescent lamp is consuming itself; the candle, before it, did the same. I heard that brilliant New York preacher Henry Sloane Coffin say last summer that his work "took it out of him." He shines in New York, because he is such a prodigious toiler—he burns himself up. One of the greatest preachers in the west goes home Sunday nights a wreck—he has saved others, himself he cannot save. Jesus had the philosophy right. Recently in our church a military funeral was held for one of our over-seas trained nurses. She was one of the noblest women God ever made. She worked as the head of a hospital on the border, she went overseas with the first contingent, she worked up near the firing-lines, when the war was over she went to Albania. Coming home, she took a position in a hospital. One day she collapsed, in a short while she was dead—she saved others—herself she could not save. We shine only because we burn. Others of you could shine more if you would burn more. He who saves his life shall lose it and he who loses his life shall find it! Jesus was right—as always. When Henry Martyn arrived in India his first act was to kneel on the sands and pray: "And now, O God, let me burn up for Thee." He did; he flashed over India, kindling a hundred stations into light, then died, exhausted. When you go to Washington you cannot fail to see in the Congressional Library the picture entitled "Religion." It represents a man and a woman kneeling before a rude stone on which a flame is burning. I went to look at it again just the other day. I always feel like singing as I look at it, "My Heart an Altar and Thy Love the Flame"! Now the secret of all the burning—all this passionate service—all this shining influence is to be found in just what Paul had—a *vital experience*. I don't much care whether one is

a liberal or a conservative so long as he is *vital*; so long as he has a first-hand, as contrasted with a second-hand experience. I detest second-hand clothes and also second-hand religious experiences. Nobody can get religion for you, you have to get it yourself! Kipling sang of poor Tomlinson of Berkeley Square, who went shivering down to hell, but the Devil, sitting on his pile of slag, would not let Tomlinson in, because he had never done anything really bad; nor would Peter let him into heaven because he had never done anything decidedly good. All that Tomlinson had was derived from some book or he had heard somebody else say it; he knew nothing and had done nothing of himself. They sent him back to do something positive. Kipling painted a real figure there.

I like to think of the blind man whom Jesus healed. The miserable Pharisees blinked the fact of his healing and sought to confuse him with the How? When? Where? Who? "But he said: *One thing I know—I was blind—now I see.*" You can't beat that. He knew something for himself. He had had an experience himself. It was not that he heard somebody else say it, it was not that he had read it in a book, it had happened to him. Now that is what you need! You need to know what Christ has done for you. Suppose you were asked, "What has Jesus ever done for you?" have you a first-hand answer? Forget the catechism, forget the preacher, tell us in your own words just what Jesus has done for you! I can tell you why so many people in the churches are cold, indifferent, dull and lifeless—they don't know that Jesus ever did anything for them. They mumble the formulas, but they don't know what he has done for them individually. No wonder they have no fire. They are not torches—they are icicles! Read the 4th chapter of Zechariah and note that the lamps that had tubes going into the two olive trees kept on burning—the tubes went into the living trees and the oil never ceased to flow into the golden bowl! There is your picture. "Trees by rivers of living water"—"lives hid with Christ in God."—Pauls with power.

JOHN R. EWERS.

That the Ministry Be Not Blamed

By John A. Hutton

Author of "The Proposal of Jesus."

THESE "Warrack Lectures on Preaching" should be read by all ministers seeking assurance and consolation after battling with a hard and oftentimes unresponsive world. Dr. Hutton has brought forth treasures of wisdom not only for the beginner but for the hardened campaigner as well. Rare commonsense and practical helpfulness characterize the book.

Price, \$1.50 plus 12 cents postage

The Christian Century Press
508 S. Dearborn St., Chicago

*Lesson for November 20, "Paul Before the King," Scripture, Acts 26:19-32.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Unitarian Denomination Changes Front

Until this year the Unitarian denomination would have scorned to call itself a sect. Henceforth it will be conscious of its denominational obligations, following the epoch-making meeting at Detroit. It will not be satisfied with calling the roll of dead poet members as a basis for self-respect. It proposes to go out into the world and make Unitarians of men. This denomination has a larger wealth per capita than any other communion in America, but has done less with this money than most denominations. This is to be remedied in the missionary and propagandist plans for the near future. Evangelicals are to hear a new challenge in every community where there is a Unitarian church.

Higher Critics Establish a Parallel

Some high critics in the Baptist denomination have been working on quite modern documents. They have studied the confession of faith adopted by the Baptist Conference on Fundamentals in the light of a previous document, the Doctrinal statement issued by the Christian Fundamentals Association which met at Denver last June. It is shown by placing the two documents in parallel columns that the doctrinal content and in some instances the verbiage is almost exactly the same. The result of this presentation is to indicate that the Fundamentalist movement in the Baptist denomination is not strictly baptistic, but is an exotic growth. Probably the last has not yet been heard of the Fundamentalist controversy in the denomination. As a propaganda fostered by capitalists and obscurantists from the outside, it may last a long time yet.

Procession to the Vatican

In an article in the Atlantic Monthly, L. J. S. Wood describes what he calls "The procession to the Vatican." France now maintains an embassy at the Vatican as does Great Britain. In interpreting the significance of this new movement, Mr. Wood says: "But Rome's diplomatic relations with the world today are not with Catholic princes, but with 'democratic' states, represented by parliaments and prime ministers. It has been in disparagement of limited companies that they have 'no souls to be saved or bodies to be kicked.' In the old days of Catholic princes and of the Temporal Power, both these conditions stood. Such entities today have the first half of the phrase only in the measure of righteousness of feeling expressed in the policy of the nation influencing the government; and the second half stands only in the lessened and entirely changed measure of adjustment of diplomatic differences. In truth, today Rome's aspect in its relations with the world flocking to it must be very different from that

of olden days. How it will align itself will be matter for interesting study by future students of history. And it is for the future students of history, not for a passing note-maker of the time, to comment on another striking phenomenon. There is one great country to which the Pope's eyes turned specially in every crisis of the war; which, up to the very last minute, he believed never would come in; to which his eyes turned all the same after it had done so; to which the eyes of the Vatican are still turned, the more so in view of its evidently increased prestige and objective and subjective importance—and that is the one country which is not joining in the rush to Rome. The United States receives a purely religious representative of the Pope in the person of an Apostolic Delegate, but it has no diplomatic relations with the Holy See. That, too, is a policy as to which future students of history, at the Vatican and in America, will have opportunity for noting results and forming judgment."

Evangelistic Committee Makes Astounding Charge

The Evangelistic Committee of New York has made a public charge of an astonishing nature with regard to an antireligious organization in New York. It is asserted that \$160,000 is being spent in New York on a propaganda which includes in its objects the teaching of free-love, atheism and un-Americanism. The story is told of one young man who teaches a class to steal, and of another with a class in radicalism where unpatriotic teachings supplant the pure spirit of Americanism. The committee is asking for a budget of \$11,000 for immediate needs in carrying on a counter propaganda.

Presbyterian Executives Will Meet at Atlantic City

A national executive conference of the Presbyterian church in the U. S. A. will be held at Atlantic City, Nov. 9-16. Most states will be represented by two men, but some of the smaller ones will have only one. This executive conference will face the task of fixing the benevolent budget for the coming year. Local Presbyterian churches last year raised for their own work \$31,000,000. The benevolent budget the same year was \$12,000,000. It is likely that this benevolent budget will be increased for next year in view of the net gain in membership of 85,000,000 shown in the annual reports.

Young People Parade in Behalf of Christian Endeavor

The Christian Endeavor Movement is strong in Worcester, Mass., but fifty enthusiastic members of the organization who were at the national convention in New York last summer determined recently to demonstrate this strength. Following the lead of the great New York

meeting, they placed in line of parade the members of the various local societies in Worcester. One thousand young people marched down the streets of the city carrying their Bibles. The New York Club clad in red middies and white skirts or trousers headed the delegation. A strong evangelistic program has been adopted by the Worcester Union for this winter and the slogan is "Win-a-Friend for Christ." The Kansas City Union has also taken on a great deal of new life the past year. The total attendance at the rallies for the year was 6,000.

Reports Big Campaign of Bible Reading in Australia

The Pocket Testament League is spreading its activities through the world by means of a trip being taken by the international secretary, Rev. George T. B. Davis. He has spent some time in Sydney recently, and while there placed 21,000 pocket testaments. His visit there has been under the direction of the Evangelization Society of South Wales. Reports are coming in from many sections, indicating that the increased reading of the Bible has brought a great increase of religious interest and many conversions.

Chicago Will Have Big Evangelistic Campaign

The Chicago Church Federation has planned a big campaign for winning 30,000 new converts in the churches. A secular paper erroneously speaks of the campaign as "a proselyting campaign." Nothing will count on the thirty thousand and goal except genuine conversions. Transfers from one church to another do not figure in the campaign. First reliance will be placed upon the evangelistic message on the lips of the pastor in his regular ministrations. In addition the mid-week services will be utilized. There will be personal workers groups, where special training will be given in recruiting work. The campaign will also be carried into the Sunday-schools, and the young people's societies. The use of the professional evangelist is not considered to be much of a factor in the campaign.

Working Women Make War Against War

The working women of the world now have an international organization. The Second International Congress of Working Women held their sessions at Geneva, Switzerland, recently. An American woman, Mrs. Raymond Robins, is the president of the congress. One of the leading topics was the havoc wrought in industry by war. The meeting manifested more religious spirit than most gatherings of working men, as may be seen from the following words from their manifesto: "It can be done! The power of a great faith can recreate the mind and will of the people of the earth paralyzed by the aftermath of the war, and set free the spirit of mankind. A great faith held fast by the handful of poor

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folks—carpenters and fishermen, menders of nets, and working women—two thousand years ago, changed the face of the earth in spite of empires and Caesars. A great faith held fast by the working women of all nations can redeem the world. It is the hour of decision."

Henry Ward Beecher Remembered in Village Church

Not every village church can boast so inspiring a tradition as that of the Presbyterian church of Lawrenceburg, Ind. Henry Ward Beecher was once its pastor. In his memory a Beecher Club of men was organized some time since. The present pastor, Rev. Forest C. Taylor, recently arranged with the Lawrenceburg Press to publish a Beecher edition. The paper had 32 pages, and contained many pictures that are interesting to those who cultivate the memory of the great preacher of Civil war days. Lawrenceburg was his first pastorate.

Episcopalian Gives Communion to Y. M. C. A. Men

Because Detroit is the home of Bishop Williams, the vigorous broad church bishop who is so much beloved in all communions, the Detroit Y. M. C. A. felt no hesitation this year in arranging for their annual retreat up Detroit river at Grosse Isle in St. James' Episcopal church. In this meeting 135 men sought the blessing of God on the work of the Detroit Y. M. C. A. for this year. Dr. J. A. Vance, well known Presbyterian minister, spoke. Dr. Lynn Harold Hough, pastor of the leading Methodist church of Detroit, spoke on "The Overflowing Vessel." At the close of the day the

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holy communion was administered in St. James' church by Dr. Duff, the rector. The association in Detroit reports a fifty per cent increase in Bible study this fall.

Mr. Jiggs Starts to Sunday School

Publicity methods in the churches grow more ingenious as the men employing them become more experienced. A Business Men's Class in the Presbyterian Sunday-school of Girard, Kans., has a clever artist who can duplicate the popular characters in the cartoon sections of the newspapers. These are introduced in the class printing in new poses. Recently the famous Mr. Jiggs asked Maggie if he could not go to Sunday-school. Maggie, with rolling pin in hand, gave her permission provided Jiggs would go to the Presbyterian Sunday-school.

To Dance, or Not to Dance, That is the Question

While the Methodists of the big cities are heartily tired of the prohibitions in their discipline book against certain forbidden amusements, including dancing, card playing and theater-going, and wish to have these prohibitions taken out of the discipline book, there are some in other communions that are not so sure. The Protestant Episcopal church often has dances in the parish house. Rev. Alan Pressley Wilson, of that commun-

ion, in a public communication states the following with regard to his observations on this question: "My study has led me to conclude that with all our liberality in the matter of amusements, we are not inducing the young people to consecrate their lives to the service of Jesus and his church; with the handicap of the prohibition of amusements, the Methodists are getting and holding their young people and my investigation has shown me a wonderful work being done by the young Methodists. In the past I have encouraged my people in the use (but not the abuse) of these various pleasures, always directing and, with my wife, chaperoning young people; but I frankly (though sadly) admit that I cannot show spiritual results. Nor am I alone in this respect."

Teaches Hebrew History in High School

When one thinks about it, it is rather silly that in America we have thought it legal to teach the history of every other people except the ancient Hebrews. Mr. Charles N. Knopf taught history during the past year in the high school at Fullerton, Cal. Instead of teaching ancient history by giving six weeks to oriental history, and the remainder to the Graeco-Roman, he divided the year into two

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parts, giving one-half to the Semitic history. The school studied the achievements of the Sumerian reformer, Urugina, and pondered on the code of Hammurabi which provided that a gadding, troublesome wife should be ducked in the river. The Semitic story was carried down through the New Testament era, Roman Catholic pupils being excused from looking up biblical references if they so chose.

Presbyterians Send Man to Czechoslovakia

Rev. Kenneth D. Miller, associate director of the Department of City and Immigrant Work of the Presbyterian Board of Home Missions, is being sent to Czechoslovakia on a special mission. This is in line with the denominational policy of connecting up with the new Protestant movement in that country. Mr. Miller was recently awarded the Cross of War by the government of Czechoslovakia for service rendered the Czechs in Russia during the war. He will sail from New York on October 29.

Commending Religious Reading to the Congregation

This is the time of year when Methodism officially decrees that subscriptions be secured for their denominational papers. Denominations less closely organized than the Methodists also use this period to push the journals that set forth the denominational news. These routine tasks of the church are often difficult to perform in an interesting way, but Rev. H. A. Jump, pastor of First Congregational church of Manchester, N. H., recently found a new method. He preached a "surprise" sermon, and when it came to its conclusion he announced that everything in it had been culled from a single issue of the denominational weekly. The result was a generous lot of subscriptions for that paper. In many Disciples churches sample copies of the various journals are placed on a literature table, and copies of them are provided for those interested. Subscriptions are taken by those in charge of this work.

Protest the Teaching of Evolution in the Schools

The Long Run Association of the Southern Baptists has taken up arms against the "God-defying evolution teachers" and passed resolutions against them. The demand is made that no teacher known to hold such views shall be employed by public tax money. The Baptist doctrine of the separation of church and state seems to have gotten itself into perilous predicament here when the Baptist association undertakes to direct the expenditure of public tax funds.

Congregational Moderator Takes Duties Seriously

Dr. W. E. Barton, of Oak Park, Chicago, is the Moderator of the National Council of Congregational churches this year and next. He has a great church in Oak Park which would absorb most of the time of an ordinary man, and his literary labors would occupy the full time of some journalists and authors, but in ad-

dition to these duties, he plans a vigorous campaign in behalf of his denomination during his term of office. His congregation has been very gracious in their attitude to their pastor in these days of heavy responsibility, giving him great freedom in the making of his appointments. During the month of November he will attend a number of denominational meetings in the east. Most important among these engagements is the Diamond Jubilee address before the American Missionary Association on Nov. 10. In the month of January, Dr. Barton will give a great deal of atten-

tion to the progress of Congregationalism in the southern states.

Great English Minister Praises "Ambassadors of God"

Britishers who take up their residence in this country to preach the gospel never drop out of sight of their loyal friends across the water. It is many years since Dr. S. Parkes Cadman left his Wesleyan church in England to become a minister of a Congregational church in New York but one still finds his name many times in English church journals. His recent achievement in producing the book

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French Pastor Criticises America

Churchmen in Great Britain and on the Continent are mostly supporters of the League of Nations, believing that through this means there is the best opportunity for realizing the Christian goal of world peace. Rev. Wilfred Monod, pastor of the Huguenot Church of the Oratoire, and a professor on the Paris Theological faculty, wrote a personal letter recently to Rev. Charles S. Macfarland which has been made public. The French theologian declares:

"At the moment when the League of Nations holds its solemn sessions at Geneva let me express to you in all frankness the grief which I feel as a Christian, and the inquietude I feel as a man, as a citizen of the world, to discover that the United States is not present at this assemblage of nations. Among the arguments brought forward to justify this attitude is this—that the American democracy has too much respect for its independence and its own dignity to consent to the formation of a super-government destined to diminish the sovereignty of each individual state. But has this fear any more reality than a scarecrow to frighten away the birds? M. Leon Bourgeois has just spoken the following words before the second assembly of the League of Nations: 'We do not want to offend the political sovereignty of any state and of any nation. We do not seek to establish any sovereignty; but above the political sovereignty of the state, there is a moral sovereignty, it is that of Right.'

"The alternatives are these: either international anarchy, or international order. The latter will come on that day on which the United States will renounce the antiquated and ferocious fiction of the absolute sovereignty of each individual state. This pretension is nonsensical and immoral. Before our chamber of deputies, President Wilson had the courage to point out that axiom, and to denounce this false principle of sovereignty, without limit and rule, of the state, that bloodthirsty Moloch which the governing classes try to identify with 'country'. Before the eruption of the world war, during the conference of The Hague, where were laid the foundations of international arbitration, the delegates of certain governments drew back from the obligation of re-

course to it. This pitiable evasion was hardly tolerable before the ghastly catastrophe which has bathed our planet in human blood; but today it is hideous and damnable. 'The honor of the state' and the 'sovereignty of the state' are dead formulae; they are empty, hypocritical, and homicidal.

"The United States refused to ratify the treaty of Versailles because it did not want to assume burdensome duties (for instance, the care of agonized Armenia), but now it wants to profit by the rights which the treaty concedes to it. And to lend weight to its claims, it is constructing a colossal fleet, its military expenditures reach dizzy figures. The entire world is noting the progress of the military spirit in the United States, some with a malign joy, others with inquietude; and the press, in many countries, even testifies to a lack of respect for the disarmament conference convened by President Harding. It is whispered that this is nothing but a phase of the naval rivalry between England and the United States and Japan.

"The United States cannot any longer practice its narrow policy of isolation. It does not want to any more, for its interests lie in cooperation with the rest of the nations, and it ought not to do so: neither conscience nor evangelical tradition will permit it to repeat the words of Cain: 'Am I my brother's keeper?'

"Of course, the actual league under our eyes calls forth criticism. Without the United States, Russia and Germany, it seems to group the greater victorious European powers, and to take on the character of a military coalition in the eyes of certain neutral powers. Again, it is reproached with being, not the representation of the parliaments, but the instrument of governments. And there is food for still other well founded criticism. The application of the famous Article X is not easily interpreted. And yet, the League of Nations lives and moves and has its being. That is the wonder! Something really new has come to our old planet, something unique in history. For the first time the idea of an association of nations is transformed from theory to fact. It is today the most original and audacious manifestation of the ideal of humanity."

called "Ambassadors of God" has been especially satisfactory to his countrymen. Rev. W. L. Watkinson, considered by many the leading pulpiteer of England, declares after reading the book that another book on preaching will not be needed for forty years, so well has the American preacher done his work. Dr. Cadman is commended for large learning and keen discernment in his study of the great lights of the Christian pulpit.

Foreign Board Finds a New Editor

The American Board of Foreign Missions, supported mostly by Congregational churches, has placed one of its associate secretaries, Rev. Enoch Frye Bell, in charge of its editorial and publicity department. He will edit the regular publications of the board, and in addition will serve as foreign news editor for the press. He has lived in Japan and for fifteen years has been working in the office of the board. This gives him unrivaled opportunities for developing the new department work placed in his hands.

Episcopalians Experiment With Young People's Organizations

The Protestant Episcopal church has no outstanding organization of their young people corresponding to the Epworth League or Baptist Union. They have a very significant movement in their Girls' Friendly Societies, but this does not provide a meeting ground for young people of both sexes. In some of the more evangelical dioceses, the Christian Endeavor movement has been introduced with good results, but in other sections the use of this organization would be impossible on account of theological prejudice. Recently the Young People's League has been formed which seems to be meeting with success, and it is hoped by many that the Young People's League movement may evolve into a national movement for young people.

Dr. Guy's Lectures on Japan

During the past fortnight Dr. Harvey H. Guy of Berkeley, California, has been delivering an interesting and scholarly series of lectures interpretative of Japanese conditions and relationships at the College of Missions in Indianapolis and the University of Chicago. Dr. Guy's academic history connects him with Drake University, Chicago and Yale. He was for five years dean of the Sei Gakuen in Toyko, for three years dean of the Berkeley Bible Seminary, and later professor of church history in Pacific Theological Seminary and professor of the history of philosophy of religion in the Pacific School of Religion at Berkeley. His experience of twelve years as a missionary in Japan has given him exceptional opportunities for the sympathetic study of the questions which are most to the front in American relations with the Orient at the present time. In the lectures he dealt with such important matters as the challenge of the new Far East, Japan in revolution and evolution,

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IT IS A GUIDE and inspiration to private devotion and family worship. Presents for each day in the year a theme, meditation, Scripture selection, poem and prayer. For these hurried and high-tension days, when the habit of meditation and the custom of family prayers are all but lost, this beautiful book makes possible the revival of spiritual communion, on a practicable and inspiring basis, in every home, at every bedside and in every heart.

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The Churchman: That we are in a new day in more ways than one is evidenced by this beautiful book.

The Presbyterian Advance: For meeting the need of those who would enjoy the privilege of daily prayer, but scarcely know how to begin, the authors have prepared this excellent and beautiful book.

The Central Christian Advocate: Beautifully bound, this book with its tasty and neat appearance, prepares one for the equal taste and care in its contents. Of all books for devotional use, this one in appearance and contents cannot be too highly commended.

The Christian Standard: The binding and make-up of the book are beyond all praise.

The Christian Evangelist: This book is beautifully arranged, handsomely bound and typographically satisfying. It should be a real help toward restoring the family altar.

Rev. James M. Campbell, D.D.: "The Daily Altar" is a bit of fine work. It certainly provides something to grow up to. Unlike many books of devotion, it is free from pious platitudes and pays the highest respect to the intelligence of its readers. Its devotional spirit is pervasive.

Dr. J. H. Garrison, Editor Emeritus The Christian Evangelist: The book is happily conceived, happily worked out and most beautifully bound.

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international conflicts and adjustments of the Japanese people, Japan at work, Japan at worship, tendencies in modern Japanese thought, and the Christian approach to the modern Japanese. Those who listened to these scholarly addresses were impressed with the importance of having so sympathetic and sane an interpreter of Oriental life in these nervous and prejudiced days, and felt that Dr. Guy ought to be located in some institution nearer the center of American academic life, where his information and missionary enthusiasm might reach a much wider circle of American students.

Dr. Willett's Western Journey

During the winter quarter at the University of Chicago, which is his vacation period, Dr. Willett expects to visit the northwest and Pacific coast, as he did last year. He will devote his time primarily to the interpretation of the cooperative movement among the churches, the work of the Federal Council of Churches of Christ in America, of which he is an official representative, and the values and achievements of local federations and councils. Some portion of his time will be given to lectures on biblical and educational themes, under the auspices of colleges, groups of churches, Y. M. C. A.s and other organizations. He expects to spend the month of January on the way west, between St. Paul and the northern Pacific coast; the month of February in Northern California, and March in Southern California. The movement for closer association of the churches for effective effort is noticeable throughout the land, but nowhere more evidently than on the Pacific coast. It is to promote this movement and particularly the ministries of the Federal Council that Dr. Willett will spend this month in this area.

Annual Meeting of the Federal Council in Chicago

In December of last year the quadrennial meeting of the Federal Council of the Churches of Christ in America was held in Boston. The entire membership of the council, consisting of more than four hundred representatives of the thirty cooperating Protestant bodies, was present or accounted for by alternates. That body will not convene again until 1924. But there is an annual meeting of the executive committee of the council, numbering about one hundred, and equally representative of the constituent bodies. That gathering is to be held in Chicago, December 14-16, under the joint auspices of the Chicago committee of the Federal Council and the Chicago Church Federation. During those three days the entire work of the council during the past year will be presented in reports and reviewed in discussion. Some very remarkable results have been achieved by the commissions, particularly those on Evangelism, Social Service and International Justice and Goodwill. The recently established committee on works of mercy and relief includes several formerly unrelated activities in behalf of the relief of af-

flicted regions and groups of people. Mr. Hoover's recent appeal to this committee to take the lead in the huge responsibility for the supply of food to the starving in Russia is evidence of the government's recognition of the immense power which the churches in their united capacity possess. Similar is the importance of President Harding's request that the Federal Council employ its great influence in creating an atmosphere favorable to the program and the ideals of the approaching conference looking to the limitation of armaments. The inauguration of the Chicago office of the Federal Council is another evidence of the progressive and expanding program of the organization. The December meeting should be one of the most important of the year from the standpoint of cooperative Christian work.

Y. M. C. A. Takes up the Forum Method

The forum method of disseminating knowledge and formulating opinion is now being employed by the Central Y. M. C. A. of Brooklyn, the largest association of the land. Forum discussions are held on Monday and Friday evenings, and these are very largely attended. Dr. S. Parkes Cadman is giving a great deal of time to this enterprise, and he is ably seconded by Rev. Samuel Lindsay of Hanson Place Baptist church. The topics relate not only to social uplift, but often relate more definitely to the personal life of the men.

World Alliance of Christian Associations Plan Week of Prayer

The World Alliance of Young Men's Christian Associations announces through its president, Dr. John R. Mott, that November 13-19 will be observed this year as the Week of Prayer for young men. Among the occasions for thanksgiving suggested is the growing consciousness of brotherhood which has been quickened throughout the world. The note sounded this year will have large reference to the international obligations of Christian men. Christian associations are directed to pray for a closer relation to the churches by which both the churches and the associations will be benefited.

Sixteen Million Sunday School People Interested in Convention

The eyes of over sixteen million Bible students will turn to Kansas City where the next convention of the international Sunday school convention will be held June 21-27. The delegates are apportioned to the various states and provinces of North America on the basis of constituency, and the total delegation will be eight thousand. Illinois has been allotted 365 delegates and other states of the various systems of instruction proportionately. Exhibits will be made which have been offered by the Sunday schools during the past hundred years in order to show that the Sunday school is a genuinely progressive institution. The evangelicals in the Sunday school ranks in recent years tried to organize

separately, but they are back in the parent movement again working harmoniously. Rev. Robert Hopkins is acting general secretary of the International Sunday School Association. He is the Disciples leader of religious education.

Former Officers of Moody Institute Continued

The annual board meeting of the Moody Institute was held on October 19 and at this meeting the former officers were re-elected. The president, Mr. Henry P. Crowell, is a very successful business man of Chicago, and is president of the Quaker Oats company. The vice president is former Judge McKenzie Cleland, known for his advanced views in the field of criminology. Mr. Bryan Y. Craig, attorney-at-law, is the secretary. The predominating influence on the board is Presbyterian, although there are also Congregational influences as well. One of the outstanding features of the year's report was the sailing to the foreign field of forty-three students of Moody institute.

Prominent Y. W. C. A. Leader Passes Away

The untimely passing of Miss Grace L. Coppock removes from the helm of National Young Women's Christian Association of China its strong leader and general secretary. Miss Coppock was a graduate of the University of Nebraska and has served many years in China. She returned to America in 1911, but spent her entire furlough speaking in various sections of the country. When she became national secretary in China there were seven foreign secretaries and two native Chinese members on the staff. Today the association has eighty-four foreign secretaries and forty-two Chinese secretaries.

Disciples Churches Have a Program for Armistice Week

The Officers' Council of the United Christian Missionary Society has sent to all the churches of the communion directions for the observance of Armistice Week in view of the Conference on Limitation of Armaments going on at Washington. These churches are urged to enter heartily into all union meetings that may be arranged by direction of the Federal Council. Individual members are urged to write letters to the press in which they set forth their views in behalf of world peace. Many papers have a department which makes use of such communications. The week of November 6-11 is being observed by a series of prayer meetings running through the week. Churches having bells are to ring them at each noon hour during the week as a call to prayer. In addition to all of these plans, congregations are urged to send in peace resolutions to the American members of the Peace Conference. It is hoped that through such a program the conscience of the Christian church may be made to register at a time when many have grave fears that a conference designed to promote peace might conceivably be the beginning of another disastrous war.

The Outline of History By H. G. WELLS Now in One Volume at \$5.00

THE OUTLINE OF HISTORY was unquestionably the best selling and most widely discussed non-fiction publication of the past year. The list price of \$10.50 for the two-volume set, however, placed it out of reach of many potential book purchasers. In response to an urgent demand for a cheaper edition there is now published a one-volume edition that will appeal to a much wider market. It represents H. G. Wells' answer to the criticisms, favorable and unfavorable, which the first edition drew from scholars in all fields. Without sacrificing his own original viewpoint, Mr. Wells has taken advantage of constructive suggestions relative to both general emphasis and detailed content. The one-volume edition is printed on thin bible paper, and contains 1272 pages. (Add 15 cents postage).

WHAT THE FORTY-ONE CHAPTERS COVER

THE WORLD'S DAWN

The world was old long before the coming of man, those immeasurable ages of life's first faint stirrings of which most of us know so little and are unable to learn much from professional monographs. The "Outline" gives this marvellously interesting story in language which brings before the mind's eye a thoroughly understandable realization of those ages through which mass and matter passed, up to the crude beginnings of living creation, and thence to the giant reptiles and animals—a brilliantly told story, covering millions of years and culminating in the advent of man.

MAN'S ADVENT.

The dim mystery of man's origin is wisely dealt with. Sources are examined—the Bible, Evolution, and so on, in the light of actual discoveries of the Neanderthalic and other ages, and so is composed a picture of earliest human life and origins, which is full of enlightenment on the question. After that picture, the reader is shown mankind's victories and failures in the struggle for life against mammoths and monsters, his gradual rise from the primitive, the instinct of love and hate, the family idea, the earliest methods of protection and reasoning, the growth of intelligence. And so he emerges from savagery, he takes his first step along the path which leads to today.

CIVILIZATION'S CRADLE.

It is curious to picture an inarticulate world, yet it was so till man began to think; then came speech, which for long was the only means of record, a time of mythology and superstition out of which religion grew. The next steps in communication were signs, picture-language and writing, then art and culture. How, gradually, over many centuries, all this came about in different parts of the world is told in the "Outline" and a marvellously fascinating story it is of a world in civilization's cradle, still in the swaddling clothes of development.

A SUGGESTION: Turn back to page 30 and list your Autumn book order—and put "The Outline of History" first in the list. (You may have reasonable time to pay for the books.) Prepare for a great year by reading great books.

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HISTORY'S BEGINNINGS

When mankind woke up to a realization of cause and effect, history began; sanguinary wars, brutal enslavings of nations wholesale, magnificent though crude conceptions. Thrilling pages these make in "Outline," wherein graphic portrayal is given of how these early races, some vanished, others surviving, made history, and in doing so wove the fabric of the world's polity, out of which evolved both the freedoms and expressions of today.

IN ANNO DOMINI

A right understanding of these years is necessary to the student of social and political questions, particularly in early Anno Domini when the world consciousness was keen and its conscience impressionable. It was the age of mind over matter, of noble chivalries struggling amid selfishness and greed, of Crusades and Magna Charta, the dawn of light and freedom. These two thousand years of progress are vividly outlined by Mr. Wells in words which get at the truth through the glamour and glitter and leave the reader in good view of the facts in accurate perspective.

WHAT OF TOMORROW?

After coming down to recent years, traversing the nineteenth century and revealing much about the Great War, the author takes the reader to the top of the high tower of his farsightedly practical imagination and shows him the world as it is to be if right and freedom are to sway and mankind is to gain good from the trials which have lately been tearing civilization. Without doubt such a coherent and common sense plan of world co-operation as here depicted is an ideal worth the sacrifice of the War years, and if it is to come it will only be by united and unselfish action. Such a plan to study and work for is alone worth many times the cost of this work—invaluable as it is in other respects.

New Books on Christ in Today's Life

In the amazingly puzzling times in which men find themselves today, there is no fact of greater significance, or more hope-radiating, than that thoughtful men are turning for guidance to the great Teacher and Master. New book catalogs bristle with striking titles which point to Him who alone can lead men out of darkness into light. The Christian Century Press has selected the following as really great books. All of them endeavor to see Jesus, not merely as a hero of the first century, but as the true leader for men and nations in this twentieth century.

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